AN EXAMINATION OF THOSE PLAVSIble Appearances which seeme most to commend the Romish Church, and to preiudice the Reformed.

DISCOVERING THEM to be but meere shifts, purposely invented, to hinder an exact triall of doctrine by the Scriptures.

BY

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Englished out of French.

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AN EXAMINATION OF THOSE PLEAS

the Appearances which seem
to commend the Zeal
Church, and to reconcile
the Reformed.

TO THE RIGHT VVORSHIPFVLL THE Master, Wardens, Assistants, and Livery, with the rest of the Company of SKINNERS in the Honourable Citty of LONDON.

Right VVorshipfull:

POore testimonies of thankfulnes are, now adaies, seldome welcome, because suspected to be sleigh petitions for new benefits, and vnder pretence of requiting, to intend deseruing. It's common now to goe

a begging with Pamphlets, & to ſell bookes by dedicating them. It is the vnhappineſſe of my thankfull mind, that by the meaneſſe of its expreſſion, it's capable of theſe ſuſpicions. But my hope is, that you will not miſconſtrue, or reiect that, which for me not to offer would bee a ſinne; being the beſt I could bring, though the worſt you could expect. Wherefore preſuming, that you will giue me *leaue* to be *as little guiltie of ingratitude as I am able*, I am bold to preſent this booke vnto your *acceptance*, and *protection*. The ſcope of it is to ſhew, that *all thoſe exceptions againſt the Reformed Religion about* antiquity, viſibility, ſucceſſiō, &c. *with which the Popes deputies now adaies ſo much diſtract the common people, are but wrangling ſhifts, politickly deviſed to hinder a punctuall examination of doctrine by Scripture. That the Romaniſts take a prepoſterous courſe in ſtriuing to proue truth by* antiquity, ſucceſſiō &c. *ſeeing* they *may be proued by* that *with more eaſe, & more certainety. That they abſurdly goe about to finde out the true doctrine, & the truth of Scripture by the Church; whereas they ſhould finde out the Church by them, vnleſſe they would ſeeke out the candle by the*

candleſticke

candlesticke. You see the booke is pertinent to the times. There is nothing of it mine, but the English coat, in which some holes may be *found*, many *picked*. That small interest I haue in it, I humbly desire you to accept of, as a pledge of my desire to be thankfull, and a testimonie that I *vnderstand* and *acknowledge* my engagements vnto your whole company, that I reverence the memory of that worthie * *Knight*, whose example proued, that it's no discouragement to *good workes*, to beleeue they are not *meritorious*, and that charitie hath not growne *cold*, since she left to be *blinde*. Something I was willing to doe for these respects, without any squint-eyed reference, and daring not to abuse the world with my owne vntimely fancies, I made bold with another, and seeing I could not multiplie bookes, I thought it best (as being most requisite in this age) to multiply Readers. *I* knowe it can be no credit to me to be such a *Translatour*; it may be some to bee but *thus* thankfull. Others may doe *more* then I, and yet not doe so *much*; if you knewe my heart, my

* Sr IAMES LANCASTER.

mite would bee as acceptable as anothers talent. Thus with my continuall praiers vnto God, that he would in all abundance, bestow the blessings pertaining to both liues vpon your whole Companie, I humbly take my leaue, remaining

Your Worships

obliged in all duties of thankfulnesse,

W. P.

To the Reader.

COurteous Reader: for preventing mistakes, giue me leaue to aduertise thee, that in many passages of this booke beside the running title, I haue vsed the word Prejudice in a sense, not very vsuall in English, make it answere to the French word Preiugé, which my Author vseth, not for an ill-preconceit, as wee commonly take it, but for such a plausible appearance, as before due examination, may bee a probable ground for any preconceit of a thing, either good or bad. So Antiquitie is a Preiudice for the Papists, and against vs, because that before a iudicious examination, it is a probable ground for common braines to conceiue well of their Religion, and to mistrust ours. Secondly, I haue not beene so superstitious in expressing my Authors words, as I haue obserued some transla-

tors

tors to be: I haue not construed, but translated, keeping (as neere as I could) an even course between a Pedant & a Paraphraſt: For when the Originall is not to be learned by the Tranſlation, I thinke it not only lawfull but alſo convenient to make vſe of that liberty. The neglect of it, I take to be the reaſon, why commonly Tranſlations are thought to taſt flat in reſpect of the Originall. I ſhall not wonder if ſome ſlipps haue eſcaped mee, ſeeing a man may bee as abſurdly overſeene by too much animadverſion, as by none, and which is the miſery of the moſt circumſpect diligence) a man may dote as much by gazing through a thing, as by ſtaring beſide it: yet I hope there are none ſo groſſe as that they may abuſe either my Author, or his Reader.

Farwell.

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AN EXAMINATION

of the Prejudices of thoſe of the Romiſh Church, againſt thoſe of the Reformed Religion.

CHAP. I.

That paſſion blindeth the iudgement of man, and hindreth it from aſſenting to the Truth.



IT's a matter worthy aſtoniſhment, that not onely vulgar braines, but even the moſt eminent wits, ſhould ſuffer themſelues to be ſo eaſily wonne, by the out-ſides of lies, to beare armes againſt the truth. Albeit the ſpirit of man, the more excellent a temper it is of, the more naturall, and eager an appetite it hath after the knowledge of the truth: by the ſame inſtinct loathing ignorance, and eſpecially diſdaining to be cheated. So

that even the moſt artificiall flatterers, inſteed of humoring it, would offend it, if it once conceiued it ſelfe to be but flattered: as on the contrary, if it once compleatly apprehended the truth, it would ſtoope to it, how harſh and bitter ſoever it were. So hard is it but that the compleat repreſentation, the *inſide* of a lye will offend vs, and that of the truth affect vs.

But the cauſe of our miſchiefe is the perverſeneſſe of our paſſions, which oftentimes ſo over-heat, and diſtemper the heart, that out of it, as it were exhaling thick, and black vapours vpon the vnderſtanding they either diſturb our iudgements, or altogether dull our apprehenſions. Neither deale they ſo well with vs as thoſe piercing ſmoakes, which bereauing man of his bodily ſight, yet leaue him ſtill this vncomfortable priviledge, that as he ſeeth nothing, ſo he cannot bee gull'd by any lying apparitions. Whereas when a heart chafed with paſſion, hath dimmed, yea extinguiſhed the light of the vnderſtanding, yet that takes not from it a preſumptuous conceit of its owne cleere ſight, and reall comprehenſion of the truth. Whence it commeth to paſſe, that man compaſſed about with thick darkneſſe, confidently dreameth that he walketh in the Sunne-ſhine, and is ſtrongly conceited that he hath then faſt hold of the truth, when he huggeth an abſurd, ridiculous fable. This corruption is almoſt vniverſall, and like to a generall diſtemper of all the humours in the body, it's diſperſed into all the paſſages of mans life. In a word, it's the Epidemicall diſeaſe of our ſoules which maketh vs eaſily induced to beleeue all that for true which we deſire ſhould be ſo, as being

more

ſutable to our diſpoſitions, and convenient for the accompliſhment, and execution of our deſires, and deſignes. Vpon this we invent vnto our ſelues probabilities, and readily entertaine ſuch as are preſented vnto vs, to make vs beleeue that matters are ſo as paſſion willeth vs to conceiue them: as on the contrary that which we deſire ſhould be falſe, as thwarting our aymes, croſſing and encumbring our enterpriſes by the like naturall flattery of our ſelues,, we perſwade our ſelues that it is falſe indeed, or ſuffer our ſelues to be eaſily ſo perſwaded by another.

The firſt veine of this corruption may be eſpied even in the infancy of man. Children are cheered, and delighted, if one tell them that the tale which pleaſeth them is true, and they willingly beleeue it how ſtrange, and fabulous ſoever it otherwiſe ſeeme vnto them: cõtrariwiſe they are vexed and diſcouraged, if one plainely tell thẽ that it was fained only for pleaſure; it willbe a hard matter to ſtick this impreſſion into them. So naturally familiar is the power which paſſion hath, to darken, and blindfold the vnderſtanding.

After the ſame manner whoſoever loueth with a fit of paſſion, he will deſcry many ſhewes of arguments to encourage his affection, in the diſcourſe of him who extolleth that vpon which he doteth. And as he deſireth that that which he loueth ſhould bee praiſeworthy, beholding it through this clowd, he viewеth it in a ſhape and colour farre different from the naturall. Parents oft-times curb'd by civility from an outward expreſſion of their indiſcreet affection, yet in themſelues giue the lye to thoſe who freely tell them

the truth of their children: for it being a iuſt cauſe of extreame griefe vnto vs to be the parents of vntoward children, ſo is it hardly beleeued by vs, ſo long as there remaineth any probability of the better contrary. He who is deſirous to enter into a law-ſuit will conceiue a pretious eſteeme of weake, and frivolous counſell, which perſwadeth him that his cauſe is good: contrariwiſe he will diſeſteeme, and bee much diſpleaſed with the ſolidereaſons of a ſage Counſeller, who out of the goodneſſe both of his conſcience, and skill, certifieth him of the weakneſſe of his cauſe, and diſſwadeth him from entring into law. All this proceedeth from this paſſion which entangleth his vnderſtanding, and hindreth it from a ſteedy view of thoſe cozening ſemblances, from an impartiall examination of them, and from comparing of them with the truth. Even ſo ſome one ſick of an ignominious diſeaſe, againſt all other Phyſitians he will willingly approue of him who ſhall iudge him to be ſicke indeed, but of an honeſt diſeaſe. Imprinting according to his deſire this falſe conceit into his minde, vnder the ſuperſcription of truth: for ſo a lye is never approued of, but maſked with the looks of its oppoſite. Yea our owne paſſions varniſh it over, or at leaſt hinder vs from tearing of its vaile, for feare leaſt we beholding it with a narrow eye, ſtripped of the borrowed face of truth, ſhould be affrighted by its vglineſſe.

CHAP. II.

CHAP. II.

That this imperfection of iudgement, proceeding from passion, is discouered principally in the cause of Religion.

IT may be that in the ciuill part of mans life where (if the worst come to the worst) it toucheth but the temporall good: this affected winking of the vnderstanding is not altogether hurtfull. But in Religion it fareth otherwise, the danger here is dreadful, and the losse beyond recovery: when all here is embarked, and carried away, the body & the soule, not to be no more, which would be at least a forlorne kinde of happinesse, but to be everlastingly miserable, which is the wofull complement of all vnhappinesse.

And yet for all that this mischieuous quality hath so encroached vpon our nature, and insinuated it selfe into such good footing, that it's never more domineering, and peremptory, then when the question is concerning Religion, the salvation of the soule, and the worship which God requireth of vs. [a] The poore Indians so long as they are shewed braue ensigne, or curious picture (because the imbroderie, and painting raviſh the sense, and man is naturally idolatrous) runne to them like birds to the fowlers crye, even to adore them, as if they enthrined some *Deity*. But otherwise, let one tell them of their errours, of the errours of their fore-fathers, they will demand ([b] as did the *Prince* of *Friseland*

[a] *Vid epist. de progress. Rel. Christian. ap. Indos.*

[b] *Munster in. Cosm. descrip. Fris.*

Friſland) *what is become of their progenitors, and friends, formerly dead in their errours?* And if one anſwere them, *that they are in hell*, they will reply, *that they will goe thither alſo*, ſecretly giuing vs to vnderſtand, that there is no likelyhood they ſhould be there, The loue which they beare towards them maketh them miſtake this ſad truth for a lye, becauſe it implieth the condemnation of thoſe whom nature, or acquaintance hath moſt indeared to them.

If by reaſons ſo ſenſible, that meere ſenſe might comprehend them, it be ſtrongly endeauored to make the folly of the *Turkiſh Religion* viſible vnto a *Turke*, all this while the Sunne is but ſhewed to a beetle, the *Turke* ſees not a whit: not as if *that* had impaired his ſenſes, but it being an irkſome buſineſſe to acknowledge the horrid abſurdities of his ſuperſtition, his paſſions grow furious, & either beſot his vnderſtanding, or divert it from a diſcontenting ſpeculation of ſuch a truth, which being aſſented to, would force him to pronounce ſentence of condemnation vpon his country-men, his *Sultan*, his friends, and kindred. This is ſo torturing a griefe vnto him, that nature will not ſuffer him to beleeue it, and ſo it remaineth as incredible vnto him, as it is vnpleaſant, vnleſſe God worke aboue nature.

Let vs accuſe the obſtinate Iewes of blaſphemy, by teſtimonies of Scripture, wee ſhall ſtop their mouths, we ſhall convince them, but yet for all that not convert them. [c] An inconſiderate zeale without knowledge (as the Apoſtle hath obſerued it) [d] a ſuperſtitious reverence of the traditions of their fathers,

[c] Rom. 10. 2.
[d] Gal. 1. 14.

[e] a fottiſh doting vpon their owne righteouſneſſe, [f] a deſire of the reſtauration of their ſtate, of their reſtabliſhment in the land of promiſe; [g] overſpread their eyes, as it were, with a vaile, ſo that they cannot behold the glory of God in the face of Chriſt; [h] who nullifieth their traditions; teareth from them the falſe covert of righteouſneſſe; [k] who confoundeth their hope of an earthly kingdome, and proſperity; [l] who fruſtrateth their expectation of a King, a Meſſias triumphing in ſecular pompe: [m] who bindeth them to the taking vp of his Croſſe, [n] preſenting himſelfe to them crucified, [o] and in his Croſſe the ſhame, & horrour of the rebellion of their Anceſtors.

[e] Rom 10.3.
[f] Ioh.6.15. Act.1.6.
[g] 2.Cor.3.16.
[h] Mat.15.3 6. Marc.7.8.9. & 13.
[k] Luc.18.9.8.
[l] Ioh.6.15. Act.1.7.
[m] Ioh.18.36.
[n] Mat.11.29.
[o] 1.Cor.1.23. Act.2.23.

All this is thus, and more harſh to the naturall apprehenſion of the *Iew*: and therefore hee is no leſſe blockiſh, and backward to beleeue it. In as much as he conſidereth not, neither alloweth the true, & full poiſe to thoſe meanes whereby this truth ſhould be proued vnto him. It is then from his paſſion that this his [p] affected, voluntary, and in conſequence malicious ignorance proceedeth.

[p] Ioh.9.39.&49.

CHAP. III.

That the vnderſtanding troubled by the affections of the heart, alwaies findeth pretences, to make it ſelfe beleeue that which it deſireth ſhould be true.

IT is not ſo, for all this, that this ignorance wanteth colour, which giueth it at leaſt the aſpect, and complexion of a true knowledge, inſomuch that it deceiueth him who

[a] 1 Cor. 1. 23.

who hath it, and oftentimes others also.[a] The *Paynims* puffed vp with a conceipt of their owne wisedome, esteemed the doctrines of *Christian Religion* to be meere dotages. [b] To this purpose they alledged all that which reason blinded with passion could furnish them with, albeit that in their *superstition* they beleeved many things much more repugnant to humane reason. They alleaged *Antiquity*, and yet all the *Pagan superstition* sprang vp long after the truth. Had we but the learned discourse of *Iosephus* against *Appion*, it is enough to instruct vs that that wisdome so much vaunted of was of late birth in comparison to that of God, to that of the Church. They alleaged also their [c] miracles, their prodigious wonders, their oracles, their [d] disasters which befell the world after the publication of Christianity: as if it had not beene confirmed by many, and most admirable miracles against the contemners of it: as if it had not bin promised, & spoke of long before by oracles far exceeding theirs in *clearnesse*, *antiquity*, and *truth*: as if whilst the *Pagan superstition flourished* the world had not smarted vnder the same evills, which it felt since the preaching of the Gospell, or as if it had felt more tolerable plagues. And as if this multiplication of evills were not rather to be attributed to the contempt of so excellent a grace, to the butcherie, and martyring of so many poore soules guilty of nothing but *Christianity*, blameless in all other respects, living not so much like men, as *Angels*.

[b] *Videsis Apolog. Christian. contra Gentes viz: duas Apolog. Iustini disser: Tatiani Theoph. Clem. Alex. Tertul. in Apolog. Arnob. Minut. Felic. Lactan. Iosep. cont. Appion. Cyprian. cont. Demet. Nazian. cont. Iulian.*

[c] *Minut. Fel. Arnob lib 7. Tertul. Apolog. cap. 22.*

[d] *Arnob. lib. 1. Cyprian. contr. Demet. Maxim. Imper. in edict. Euseb Eccles. hist. lib. 9. c. 7.*

Symmach. li. 10. epist. 54. ex edit. Lect. 61. ex edit. Par.

If you please but to read the relation of *Symmachus* to the Emperours *Theodosius*, *Valentinian*, and *Arcadius*

cadius apologizing for Paganiſme, you ſhal find there were never groſſer vntruthes invented, nor yet more like vnto truth: that nothing could be ſpoken with more impiety, or more plauſibility, the author being as eloquent, as he was irreligious.

Theſe poore Paynims little thought they maintained a bad cauſe; their affection to it made them miſtake it for good. [e] They excuſed that in Paganiſme, which in Chriſtianity they eſteemed a folly, a crime, a ſacriledge. For Paganiſme they enſlaved their vnderſtandings, & buſied them to ſearch out reaſons againſt reaſon, in it they ſwallowed even *Elephants*. On the contrary in the *Chriſtian Religion* they accuratly ſtrained, and ſifted every circumſtance: the propenſion of their affections ſwayed them to an approoſe of the Religion of their [f] Anceſtours, forbade them to condemne ſo many braue ſpirits of ignorance, to remoue the bounds which the renowned Ancients had fixed, to tumble into the hazard of ruine, and confuſion (ſo they imagined) their Empire, and [g] Common-wealth which never receiveth ſuch violent toſſes, nor euer feeleth ſuch furious ſhaking-fits as when alterations in matter of Religion are ſtirring in it. Having vpon theſe conſiderations conceived a hatred againſt *Chriſtianity*, it was eaſie for them afterward to invent more prejudices againſt it.

[e] *Tertul. Apol. cap. 49.*

[f] *Sym. in rela.*

[g] *Mirand. apud Dion. lib. 52.*

[h] The *Iewes* for the moſt part blindly condemned *Chriſt*, and his doctrine. [i] But *if any one will doe the will of my father* (ſaith the Lord vnto them) *he ſhall iudge of the doctrine:* noting thereby, that the primary cauſe of their malicious ignorance was the corrup-

[h] *Act. 3. 17. 1. Cor. 2. 6.*

[i] *Ioh. 7. 17.*

tion of their hearts. Yet they were not to seeke for pre-
tences. They opposed against him [k] antiquity, [l] suc-
cession, [m] the promises made vnto them, [o] the strange-
nesse, and novelty of his doctrine, [o] the contemptible
condition of himselfe, his disciples, and followers. But
the cause of this evill lay deeper, inveterated even with
in their marrow, [p] an invincible hardnesse of heart,
[q] an obstinate resolution not to let goe their hold of
the superstition of their fore fathers.

[k] Mark. 7.5. Math. 15.2.
[l] Ioh. 8.33.
[m] Rom. 11.
[n] Mark. 1.27.
[o] Ioh. 6.42. Mat. 13.55. Ioh. 7.49.
[p] Act. 7.51.
[q] Gal. 1.14.

CHAP. IIII.

That Passion in the cause of Religion produceth at this day the like effects, and covereth it selfe with the like plausible pretences.

WHo doubteth but that at this day, the same passions cause vs to conceiue the same prejudices against the same truths? Its a very harsh point to condemne our forefathers for *Heretickes*, this is to putrifie their memories, it seemeth to be an impious, and vnnaturall act towards them. The *Pagans* had this consideration, the *Iewes* had it, and haue it at this day. We who are men as they are, subject to the same passions with them, haue the very same inclination, willingly to beleeue that the Religion of our Grandfathers, was the only holy, and divine Religion.

Its insupportable to nature (because tempered with little sweetnes) to incurre disgrace, to procure the displeasure of parents, kindred, neighbours, countrymen, supe-

ſuperiours. Theſe reſpects are able to produce in vs at leaſt this effect, to make vs wiſh that the religion of thoſe to whom nature, and the civill lawes haue obliged vs were the *true*. This deſire afterward can it not ſtagger the iudgement: and this ſtaggering can it not terminat it ſelfe in a firme reſolution to hold our ſelues faſt vnto it: and not to examine whether it be as ſound as it is favourable? Becauſe that comming to diſcerne its imperfections, our conſcience will not ſuffer vs to be any longer at quiet, vntill we change it for a better, even vpon condition of running into inconveniences ſo cumberſome, and vnwelcome vnto the ſenſe of our nature.

So then, when the ambitious ſpirit of man perceiveth it ſelfe taken vp already on the one ſide, by a religion propitious to his ambition, and invited on the other ſide by ſuch a one as bindeth him to renounce the honour, and embrace the infamy of the world, ſhall we doubt of his partiality in the choice? Is it not eaſie to iudge on which ſide he will turne the ballance? Certainely man cannot ſtrip himſelfe out of all affection of religion; in the ſame proportion he doth that, he vnmanneth himſelfe, and is at beſt, but a monſter of nature in humane ſhape. Perforce then he is to make profeſſion of ſome kinde of religion, the profeſſion of irreligion being more infamous then that of a brutiſh, ſtupid ſenſuality. But amongſt ſo many religions when he commeth to the choice of the *True* his affections, his particular intereſts accompany him to the ballance, and there ſway all. The truth how ſoundly ſoever propounded, how evidently ſoever manifeſted,

how powerfully soever vrged is not able to make the counterpoise. For this cause S^t^. Paul recommending the Gospell, and wishing the knowledge of it to King *Agrippa*, excepted his bonds: as knowing right well, what a stumbling block the bondes, and crosse of the Gospell are to Potentates.

Wee are wont to excuse at least, if not to defend a wicked person if favourable, and beneficiall vnto vs, and wee thinke the cariage of a good man to be peeuish, froward, and cruell if hee oppose our ends, & thwart our purposes. Iust so it is with our affection towards religion: if it fauoureth vs, and apply it selfe to our humours we are curious in inventing trickes to adorne it, and artificiall colours to beautifie it. If we doe already, or are like to make profession of it vpon good advantagious hire, in this case probabilities are vnto vs so many convincing, & irresistible demonstrations: the grosser and more palpable heresies in it are but petty mistakes: the horrible abuses, and enormities are but such slips as should be borne with in the spirit of meeknesse. But towards the religion crosse to his affections, and which is is an enemy to his ambition man behaueth him selfe after another fashion: he stretcheth, and straineth his wits to espie some faults in it: in it a small wrinkle, a wart, a superficiall spot seemeth vnto him an hideous deformity. Oft times he will not or dares not so much as looke vpon it, for feare of being captiuated by its beauty. He willingly openeth the eare to him who is a deadly enemy of it, to him who slandereth it; he stops it against them who only can represent it to him in its native purity, never considering but

but in hasty, and prefunctory thoughts, the firmenes of its grounds, for feare least a truth so euident, and powerfull should come to master, and tame the rebellion of his vnderstanding.

CHAP. V.

That to be throughly assured of the truth of a Religion, it is necessary to examine the nature of the reasons, vpon which it is grounded.

SEeing that such is the inclination of our nature, it concerneth him who desireth to bee throughly setled in the assurance of the truth of his Religion, narrowly to consider, whether they are bare prejudices, plausible pretences, respects meerely carnall which make it pleasing vnto him, or whither the truth of it be so cleere, and evident, that the conscience remaines convinced with it, the soule satisfied, the minde resolued and content. This disquisition, this meditation will be of excellent vse in making way for the discerning in matter of Religion, of truth from errour, superstition from piety, of the abuse from that which is legitimate, custome from law. For it will furnish vs with prooses, not drawne from the circumstances of the accessory, and that which is meerely accidentall: but such as are grounded vpon the principall, and which result from the nature, & essence of the thing it selfe. Prooses infallible, and inforcing a necessary conclusion, whereas the other either conclude not at all, or if they doe, the most the conclusion

can doe, is to make the cause for which the prooses were produced plausible, and gracious, the contrarie suspected, and odious, being nothing else (if we esteem of them as they are) but likely-hoods of truth, prettie conjectures. Now is it not well knowne that the most plausible, and gracious causes, are not alwaies of their ranke, which being not commended but by their own proper right, haue that for the only ground, & reason not of the favour, but of the justice they demande? And those which by reason either of the ignorance, or partiality of men are suspected, and hated, haue they not oft-times the lawes, and equity on their side? Certes the most pure, and (as I may say) the most innocent innocencie would be punishable, were it enough to make one guilty, to be thought so.

But we may proceede farther, and affirme that the suspition of falsity, is a calamitie ordinary to truth. Vnder an vncomely maske, their may be hid an admirable beauty. Should the diamond lose it's invincible solidity, or the inward fountaine of its bright, and sparkling luster if sometimes it be found so outwardly discoloured, that at the first view, it can hardly be knowne for a diamond?

In the Courts of Iustice it's ordained that accusers should bring in their inditement of the largest, that the court may be fully informed concerning the accused parties: yet this is not called condemnation, but it only presupposeth a suspition. Let then preiudices, exceptions, and pretences be imployed to the vttermost, to make a religion suspected, so that vpon them without more a doe the accusers ground not its condemnation,

on, ſo that they tarrie vpon tearmes of ſuſpition vntill they proceede orderly to a larger enquiry, and a ſtricter examination, ſo that the queſtion be not a whit ſpared, nor if it be poſſible, the moſt vigorous proofe. If a rich diamond ſuſpected of baſtardy had ſence, it would call for the touchſtone, and deſire to be admitted to a triall. Truth alſo being ſuſpected, reioiceth and preſuming vpon victory, triumpheth already, if ſhee be put to a ſerious examination, and her laſt triall. The decree which impoſeth this vpon her, is not againſt her, but for her, this diſgraceth her not but helpeth her to the only meanes by which ſhee may redeeme her credit. This is that ſhee moſt earneſtly deſireth as beeing a paſſage, and introduction to her glory. It is her affliction to be ſuſpected, but ſhe maketh not that her complaint, this is not the ſubiect of her grievances, cuſtome hath ſweetned this vnto her, and made it tolerable. Her complaint and greife which ſhe cannot ſo eaſily diſgeſt is that ſhee ſeeth her ſelfe condemned vpon ſurmiſes, her cauſe not being ſifted to the bottome, where lieth the maine point of her defence, and where ſhee hath reſerued all her ſtrength. For other wiſe by reaſon of by matters in the forme of proceeding, circumſtances, appearances, coniectures, ſhe would be quite loſt, & ofttimes borne downe by a lie. Is it not too well knowne, that by ſuch meanes the better cauſes are loſt? that by ſuch trickes bad cauſes almoſt commonly in corrupt times ſeeke and obtaine the victory? Excellently then to this purpoſe ſpake *Tertullian. Truth entreateth not to haue her cauſe fauoured becauſe ſhee ponderth not at her condition. Shee knoweth* Apolog. cap. 1.

that

that ſhee is a ſtranger vpon earth, and that amongſt ſtrangers ſhee eaſily meeteth with enimies. But ſhee hath her kindred, reſidence, hope, and dignity in heauē. One thing yet ſhe affectionatly beggeth, that ſhe may not be condemned vnheard. What can the lawes looſe here where they haue abſolute authority, if ſhe be vouchſafed a hearing? Shall not their power be with more credit increaſed, if they condemne her euen hauing heard her. But if they condemne her without hearing her, beſide the hatred of manifeſt vniuſtice, they will incurre alſo the ſuſpicion of a bad conſcience, in that they would not heare that which hauing heard they could not haue condemned.

CHAP: VI.

That the cauſe of thoſe of the Reformed Religion hath beene condemned in the Romiſh Church, vpon bare preiudices, without ever beeing throughly examined.

THey of the Church of Rome haue incurred this ſuſpition, in condemning the Reformed Religion without conſidering it, and examining it to the bottome. They auoid both the hearing of our ſermons, and reading of our writings: they neither reade, nor meditate vpon the holy ſcripture. The high eſteeme which they haue both of the learning, and honeſty of their Doctors, hath preuailed thus farre with them, that they

they haue choſen them for Iudges, in a cauſe wherein themſelues are parties. Parties accuſed not of a pettie fault, but of a crime, a ſacriledge, an impiety in cauſing the revolt of Iſrael. If this accuſation be falſe it were an eaſie and effectuall courſe to ſilence it, if they would but lay open to the publick view the weaknes, and impertinencie of the reaſons. Why are they ſo affraid to heare it? why is it a kind of ſacriledge amongſt them to be buſied in ſo ſerious, and ſo holy a meditation? Why is it made a ſhriving matter to haue but thought of it? Who made theſe ordinances? Who inſtituted this ſo wary a diſcipline? What was their plot in it? What benefit expect they from it? If the Pope be innocent, why made he this prohibition? Is it the part of innocency, or of guiltines to entreate, yea command that the accuſation ſhould not be heard? This manner of proceeding tendes it to iuſtifie himſelfe, or rather to auoid, and eſcape iudgement? doubtleſſe he doth as good as openly confeſſe that he is affraid of it. If wee had vſed ſuch a ſubtile methode in our proceedings, wee ſhoulde haue afforded iuſt matter of preſumption againſt our ſelues, that wee went not that way to worke honeſtly, *bona fide*, but driuen to it by an ill conſcience.

It's true indeed that in their ſchooles, and writings they ſometimes mention our accuſation, but for that they ought the more to be ſuſpected of it. For he who hindreth his accuſer from being vnderſtood, and taking the accuſation out of his mouth, will propoſe it himſelfe, ſecretly giueth vs leaue to preſume, that hee diſguiſeth it, that he may the more eaſily ſhift it off.

It's alſo the common and continuall complaint of thoſe of the Reformed Religion, that their accuſation is neuer propoſed but mangled, and counterfeit, that their faith is repreſented by its enemies, out of its naturall ſhape. That their Adverſaries in their diſputations againſt them, doe but quarrell with their owne fictions, and combate with puppets of their owne making. That they repreſent ſome prints, and lineaments of our doctrine, but not in their true decencie, and proportiõ, like certaine looking-glaſſes which repreſẽting the viſage miſhapen, yet after a ſort preſerue ſomething of the hue and complexion. So they hauing vnder taken as they ſay to paint our deformities yet they will not ſuffer any one to looke vs in the face. What may be thought of the cunning, or ingenuity of that Painter which would haue vs iudge of his picture without comparing it to the originall? They cite, and reade our bookes in the chaire, as the falſe accuſers of Chriſt, with their cavilling ſophiſtry, alleaged his words to a contrary ſence. But if they deale fairely, and ſay no more then what is true, why giue they not their people leaue to looke, and conſider at their leaſure whether matters are ſo or no? Why is the meere curioſitie of reading, and hearing our workes accounted a ſinne? What a wild contradiction, what a ſtrange confuſion is this, tô cite our bookes and forbid the reading of thẽ? But the naturall lasineſſe of mẽ maketh this both excuſable, & plauſible. For to referre the people to our writings ſeemeth vnto them, a token of aſſurance in their Doctour, this aſſurance, or rather boldneſſe ſerueth them alſo

for

for a note of conſcionable dealing, and withall the prohibition of troubling themſelues about this matter, eaſeth them of a labour. They are glad to heare our bookes cited, that they may not ſeeme ſo vnreaſonable, as to condemne vs vpon other mens words; they are as glad to be forbid to examine the citations, that they may be diſcharged of ſuch a trouble. So the lazie merchant relyeth vpon his factour, and the vnworthy Councellor vpon his clarke, ſo long as the one looketh now and then to ſome accounts, the other to an extract of the proceſſe, but careleſly, hand over head: and both of them ſay, the one of his factour, the other of his clerke, that they are ſufficient, and conſcionable men made both for their Maſters profit, and eaſe, they willingly perſwade thēſelues ſo, that they may ſleepe the quietlier.

CHAP. VII.

Vpon what Preiudices we haue beene condemned in the Church of Rome.

WEE could eaſily demonſtrate that which we haue ſaid, particularly running through all the points of the Reformed Religion, and manifeſting the diſguiſement put vpon it, to expoſe it to hatred, and ſuſpicion. But our ayme is to examine vnder what pretences, it hath beene & is endevoured to hinder thoſe reaſons from beeing at all, or duely conſidered which haue made the reformation of their abuſes neceſſary.

Their master-peece, or chief-trick of policie hath beene, to decline the will and law of God speaking in the scriptures. And as wicked Magistrates, and the corrupters of iustice in a common-wealth, make the authoritie of the lawes to depend vpon theirs, vnder good and popular colours of a pretended obscuritie, & imperfection in them, that so there may be a gate opened to al liberty, in substituting in the roome of the lawes, their owne willes, and particular passions. So in the Church wicked Pastours, not daring to accuse the Scriptures of falsehood, or to refuse subiection to their authority directly, haue contriued diuers meanes by which they may auoid their sentence & determinatiõ, charging thẽ with all those defects, which make a writing meerly humane, defectiue, & imperfect in its own kind, denying the efficacy and maiesty of the Scripture while they call it [a] a dead letter, [b] of white, and blacke: its cleareneſſe, and simplicitie, whilst they blame it for [c] obscuritie, and [d] ambiguitie: its [e] sufficiencie, while they dare to accuse it of insufficiencie: its authority in respect of vs, when they make no scruple to teach that it hath no more authoritie, over vs without the authority of the Church, then [f] Æsops fables, [g] or Mahomets Alcoran.

But we suppose that we haue by Gods assistance elsewhere sufficiently shewed how false these censures, or (to speake more fully) these blasphemies are; wee haue at least wise performed it in such a manner, that the aduersaries of this truth hitherto haue not replied any thing. Only the vexation and desperate rage, to see the vanity, and villanie of their vngodly policies expo-

[a]. *Coster. Enchir. controu. c. 1*
[b]. *Bordes de abus Missæ.*
[c]. *Cens. Colon. p. 9. And. ad. explic. orthodox. lib: 2. p: 69 Eckius in Enchir prop: 4 pag 69.*
[d]. *Petrus a soto in defens. de vno præt. Ind. Eccles. p. 108. colu. 2. Pighius de Hierar: Eccl. l. 6. 4.*
[e] *Card. perro in tract. de insuffi. Script. Pistorius cont. disp. Mentz. f. 27*
[f] *Herman. laudatus à Card. Hosio. lib 3 de author scrip.*
[g] *Bellar. lib. 4. de verbo Dei cap. 4.*

expoſed ſtarke-naked to the view of the world, hath forced them inſteed of diſſembling their extreame griefe, to vent it in iniuries, and outragious inſolencies worthy indeed of their perſons, and well befitting ſo deſperate a cauſe, ſo accurſed both of God and men: but doubtleſſe moſt vnbeſeeming a Chriſtian, a Doctor of Chriſtians, vnſutable to the gravitie, the ſweet demeanour, and gracious mildeneſſe of truth.

This euent ſad in it ſelfe, hath notwithſtanding afforded vs ioy, in affording vs a new example of the preuailing force of truth, which faileth not to convince, euen then when ſhee perſwadeth not, and if ſhee cannot bend her adverſaries, yet ſhee ſo trampleth them, and ſo ſorely bruiſeth them, that albeit they ſubmit not themſelues vnto her, they are neuertheleſſe conſtrained to teſtifie the v'cer, and wound of their cõſciences by furious railings, like thoſe proceeding from a woman ſurpriſed in the ſhamefull act of adultery. In the mean time this ioy hath encouraged vs to proceed farther, in diſcovering by what deviſes they hinder an examination of the conformity of our *Religion*, with the *rule of faith*, as [h] *Tertullian* calleth it; whilſt God enableth vs in the meanes to ſhew how they haue made it an impoſſibility, to conſider religion in its owne naturall guiſe, repreſenting it ſo counterfeit, & vnlike it ſelfe, that as they pourtray it for the moſt part, it is prodigiouſly miſhapen.

[h] *Tertul de præſcrip. aduer. hæret c. 13. & alibi.*

Now to make our religion ſo obnoxious to hatred and ſuſpicion, that none ſhould vouchſafe to conſider its harmonie, and concord with thoſe maximes, and principles which haue beene at all times, and are at

this time vnqueſtionable amongſt Chriſtians: they haue pronounced it an impoſſibilitie for any Chriſtiã to diſcerne the truth by the ſpirit of God dwelling in him. And hauing once appropriated to themſelues the title of the Church, enobled with ſo many elogies, priviledged by so many promiſes, that no man may preſume to queſtion her authoritie, vnleſſe hee forthwith profeſſe himſelfe a Iew, Turke, or Pagan: it was eaſie for them afterwards, to ſhuffle the doctrine contrary to their abuſes beſides all examination.

But they, ſeeing that it was not enough to vſurpe a magnificent title, vnleſſe it were after ſome ſort juſtified; and that contrarily the preſumptuous raſhneſſe of ſuch proceedings might pull vpon them the generall hatred, and vniverſall deteſtation of all Chriſtians: they haue found out (as they imagine) notable pretences to colour this vſurpation, and verefie their title.

All theſe pretences may be reduced to tenne heads, which they propound vnto vs after this manner.

1 *The magnificent ſtate of their Church*: oppoſed, *to the contemptible condition of th ſe who call for a reformation of their abuſes.*

2 *Her vnity, and the diviſion of her adverſaries.*

3 *Her antiquitie: and the noveltie of the Reformation.*

4 They vrge vs to confeſſe, *that ſometimes they haue beene the true Church*, if we yeeld that, then they cry out: *that therefore they are ſo ſtill, becauſe the Church periſheth not*, as certainly ſhee cannot either periſh, or change in that which is eſſentiall.

5 They ſtand *vpon a quotation of times, places, perſons,*

persons, when, where, by whom this change was wrought, this defection begunne?

6 They demand, *where our Church soiourned so long time, in what citty, yea into what valley, what desert did she retire?*

7 *They except against the commission of the Authors of the Reformation as false, and counterfeit.*

8 They make great braggs *of their succession continued without interruption.*

9 They boast *of having the substance of Christianity amongst them, even by our owne confession.*

10 They dazell the eyes of the world *with the shew of a multitude of religious persons, which they say haue renounced the world, trampled vnder their feet the delights, riches, and honours of earth that they may aspire vnto heaven.*

So in the vpshot they make their conclusion, that where these notes are, there is the Church: and where they are not, she cannot be. And so presuming that they may with good right take these notes vnto themselues, and that we can pretend nothing for them: albeit this truth receiued amongst vs, dart her most cleere, and liuely rayes into the most passionate, and partiall eyes, yet they alwaies condemne vs vpon these prejudices.

CHAP. VIII.

CHAP. VIII.

A conſideration of the outward glory of the Romiſh Church, and of the meane eſtate of the true Church.

NOw albeit theſe conſiderations might make the world doubt, whether we were the true Church or no, yet they ſhould not haue made them to condemne vs. The Lord Ieſus was ſurnamed the *Nazarene*, this very ſurname made *Nathanael* to doubt, whether he were the Meſſias or no. *Can any good come out of Nazareth?* (ſaid he to *Philip*) but as ſoone as *Philip* anſwered him, *come and ſee*, he went and ſaw him. What ſhall wee looſe by it, if we take a ſtricter view of theſe appearances, that we may ſee whether there bee no coſenage in them? The moſt rigorous examination will not make them falſe, contrarily their truth the more its tried, it will become the more illuſtrious. But if they are but cheating ſhewes, what honeſt heart will not bee content that the impoſture ſhould be detected?

To this purpoſe wee are now buſied. And for as much as the matter we haue in hand is large, that our diſcourſe may not roue, wee will ſeverally examine theſe pretences in the ſame order wee propounded them.

Of all theſe appearances, the Magnificence of the Romane Church, is the firſt with which ſhe preſents her ſelfe to the view of people being remarkable by three

three principall circumstances. 1 *Her outward glory.* 2 *Her ceremonies.* 3 *Her policy.*

But what will become of this maine point if al these circumstances ought to make vs the more suspect her: and if the Church which in this respect is opposite vnto her for the want of these shewes deserueth to be better esteemed of by vs?

Surely 1 *The nature of the Church.* 2 *Her condition.* 3 *The dangerous inconveniences* which these circumstances draw along with them, forbid vs to admit them for characters, and badges of the true Church: for the glory and lustre of the Church is not outward, bodily, visible: but inward, spirituall, invisible. All her beauty is within, [b] shee is like vnto the Tents of [c] Kedar, as soone couered with dust, and well nigh burned with the heat of the Sunne: as soone beaten & shaken with stormes, and tempests: but in the meane time, inwardly all glittering in glory and magnificence. Like in this vnto her [d] head the Lord Iesus, as being [e] predestinated to bee made conformable vnto his image: who, during the time of his conversation here belowe, had nothing without [f] him that could make him amiable, being [g] contemptible in his owne person, in [i] his Disciples, [k] and followers, in the iudgement of him who saw but his outside. Who would haue compared him in this respect to *Tiberius*, or *Pilate*, or *Caiphas* the high Priest? [l] borne in a Cratch, not in a Palace: [m] in a blinde village, not at *Ierusalem*, not at *Rome*: [n] of the Royall stocke indeed, but then when the glory of it was quite eclipsed; [o] amongst the Israelites, but at a time when they were slaues to the

[b] Ps. 45. v. 14.
[c] Cant. 1. 5.
[d] Ephes. 1. 22. & 4. 15. & 5. 23. Colos. 1. 18.
[e] Rom. 8. 29.
[f] Esay. 53. 3.
[g] Phil. 2. 7.
[i] Act. 4. 13.
[k] Ioh. 7. 49.
[l] Luc 2. 7.
[m] Mich. 5. 2.
[n] Mat. 1 Luc 3
[o] Luc. 2. 1. 2. 3.

p Mat.1.18.23. *Romans*: p of a Virgin, but so poore, that shee was be-
q Mat.13.55. Marc.6.3. trothed to a q Carpenter: at his birth indeed adored
r Luc.2.8. &c. by a company of r shepheards, but by a s few wisemē:
s Mat.2. persecuted by t *Herod*, living in such a u retired obscu-
t Mat.2.12.13. rity, vntill the time of his Baptisme, that *Iohn* himselfe
u 14.15. Ioh.1.31.33. knew him not. * Then was hee led by the spirit into
* Mat.4.1. the Wildernesse, tempted by Satan, by him carried vp to a pinnacle of the Temple; and after all this having begun his preaching x continually, and vnmercifully persecuted even to death: but by whom? Surely by the Princes of the world, the Magistrates, the very same which pretended the title of the Church, the authority, succession, and chaire of *Moses*: oppressed alwaies with these prejudices, *Haue any of the gouernours, and Pharises beleeued in him*? Behold to what the pomp and state of Iesus Christ is brought, to ignominie, and pouerty. But in the meane time consider
x Luc.9.58. him inwardly, z in him are hid all the treasures of wis-
y 1.Cor.2.8. dome, and knowledge: a in him dwelleth all the full-
z Colos.2.3. nesse of the Godhead bodily: b he is the Prince of life:
a Colos.2.9. c the Lord of glory: d the *S*onne of God: e his onely
b Act.3.15.& 5.31. sonne: f who being in the forme of God, thought it
c Apoc.19.16. no robbery to be equall with God, but made himselfe
d Math.3.17. of no reputation.
e Thes.1.14.18 & 3.18.
f Phil.2.6.7.
g Ephes.2.10. Should it then be seemely for the Church, g the
h Esa.64.8. workmanship of his hands, h the clay which his fin-
i 1 Pet.1.19. gers haue fashioned, i the slaue which hee hath ran-
k Ephes.5.27. somed by his blood, k the spouse which he hath sanctified by his spirit, to weare any other livery then his owne, to be handled more daintily, and after a more delicate manner then himselfe? Is it possible that the

body

body ſhould not be made conformable to its head, that the glory of the head being inviſible, that of the body ſhould be viſible: that the magnificence of the head being heavenly, & ſpirituall, that of the Church, the myſticall body of that head, ſhould be earthly and ſecular? Yea her condition is to [l] ſuffer with him, that ſhe may raigne with him. Moreouer, ſtatelines, & gaietie in apparell doth not commend, but prejudice chaſtitie, which either is of meane condition, or elſe as modeſt in her deportments as if ſhe were. [l] Rom. 8.17. 2.Tim.2.11.

This pomp which invites and feaſts as it were, the eyes of the body, is but carnall; and ſeeing it doth ſo much humour the fleſh, it ſhould rather be taken for a marke of pride, then of vertue. [m] The rich glutton is clothed with purple and fine linnen: he fares deliciouſly: contrarily *Lazarus* is ſick, vlcerous, expoſed to the iniuries of the weather, and ſcorne of men, beholding to dogges only for reliefe. Yet *Lazarus* is an Embleme of the Church; the glutton of the world. [m] Luc. 16.19.

Moreover, hath not the Lord advertiſed [n] his own, that he ſent them abroad as ſheep amongſt Wolues, [o] that they ſhould bee hated of all men for his names ſake. That as the [p] world had hated him, ſo it would hate them. [q] That they ſhould be caſt out of the Synagogues: queſtionleſſe out of thoſe Synagogues which had the ſucceſſion, and pleaded antiquity. That they ſhould be [r] haled before the Magiſtrates, [ſ] that they which put them to death, ſhould thinke they did God good ſervice, in a word, that [t] the Diſciple being not aboue his Maſter, they ſhould expect the ſame welcome and entertainement in the world which he had [n] Mat. 10.16. [o] Luc.21.17. [p] Ioh.15.17.19 [q] Ioh.6.6. [r] Luc.12.11. [ſ] Ioh.16.2. [t] Ma.10.24.25

formerly received. [u] *Yoursee*, saith the Apostle, *your calling, not many wise according to the flesh, not many noble, but God hath chosen the weake things of this world, and things which are not, to confound things that are, that no flesh might glorie before him.* [a] Agreeably to the thanksgiuing of our Sauiour, *I thanke thee O father, Lord of heauen and earth, for that thou hast hid these things frō the wise, and prudent and hast reuealed them vnto babes*, & to his exhortation [x] *Feare not little flocke, for it is your fathers will to giue you the kingdome.*

u 1. Cor. 1. 26.

a Mat. 11. 25.

x Luc. 12. 32.

And indeed if that outward pomp were a note of the true Church, and its contrary of the false: the true Church for the space of three hundred yeares, and more, during the time of her persecutions, should haue beene the false. After that, when Arriani sme had so over-runne the world, that it [y] groaned, and wonto see it false become an Arrian. When the Emperour [z] *Constantius* tauntingly demaunded of *Liberius* Bishop of Rome, *How great a part of the world he thought himselfe to be, that hee alone should take the part of one wicked fellow*, (such a one was *Athanasius* in his esteeme) *that hee should so disturbe the peace of the whole world.* When *Liberius* was faine to confesse indeed that he was alone, but replied withall, *that his being alone could not weaken the cause of the true faith.* When he alleaged an example from former times, *that once there were but three which resisted Nebuchadnezzars decree, commanding them to worship an Idoll.* [a] When the same *Liberius* was carried downe by the impetuous streame, & subscribed

y Hier. cont. Lucifer.

z Theodoret. Eccles. Hist. lib. 2. c. 16.

a Athanas. in epist. ad eos qui deg vit. solitar.

scribed to Arrianisme. [b] When Nazianzen was angry that the Church was measured by the multitude: and when he said, speaking of the Arrians, *they haue the people, and we the faith: they haue the gold and siluer, and we the doctrine*. What? was the true Religion all this while the bravest, and most illustrious? Was it amongst them which bare the greatest sway in those times? Was it removed from obscurer places of abode, to reside in more famous and imperiall cities?

[b] *Greg. Naz. in orat. cont. Arian.*

Let vs remember the advertisement which [c] S. *Hilary* gaue indeed to those of his owne time, but which extendeth its vse also to ours. *Of one thing I aduise you, take heed of Antichrist. It is not well that you are so taken with the loue of walls, that you reuerence the Church of God in consecrated houses and goodly edifices, that vnder those you settle the name of peace [and presume on it]. Is it a matter to be questioned (a remarkable speech) that Antichrist must sit in them? The mountaines, woods, lakes, prisons, caues, dungeons, seeme safer to me for the Prophets either abiding in them, or being driuen and cast into them, haue prophesied by the spirit of God.*

[c] *Ad lib. cont. Arri. & Auxent.*

This outward glory then, is incompatible with the nature of the true Church, and cannot possibly bee taken for one of her markes: on the contrary, the want of it being more naturall to the Church, it doth more distinctly set her forth to the notice of intelligent beholders.

CHAP. IX.

What kinde of tranquillitie belongeth vnto the true Church? How Kings are her nurſing fathers? And that Kings are not the nourſing fathers of the Romiſh Church.

BVt what then? Shall the Church never enioy a quiet eſtate? And thoſe promiſes that [a] Kings ſhall be her nurſing fathers, that they ſhall licke vp the duſt of her feet, ſhall they be fruſtrated? God forbid. True it is that God [b] giveth peace to his Church: but it is ſuch as [c] paſſeth all vnderſtanding. That [d] peace towards God, by which ſhee glorieth in afflictions: being [f] preſſed, but not oppreſſed: in perplexity, but not comfortleſſe: perſecuted, but not forſaken: caſt downe, but not deſtroyed. And theſe promiſes that Kings ſhall be her nurſing fathers, that they ſhall licke vp the duſt of her feet, are of the ſame nature with thoſe other promiſes; that ſhe [g] ſhall ſucke the milke of the nations, that [h] Kings ſhall walke before her in chaines, as it were in triumph: nations enemies, Kings enemies of the Church. Promiſes then of earthly things, for types of heavenly: promiſes of fading and tranſitorie commodities, to repreſent thoſe everlaſting honours & pleaſures. In this manner God hath promiſed that he [i] would ſet her vpon Carbuncles, and build her vpon Saphires, pronouncing that there ſhould be no more tumults, nor clattering in her gates. Becauſe the Iewiſh

a Eſa. 49. 7. 23.
b Ioh. 14. 27. & 16. 33.
c Philip. 4. 7.
d Rom. 5. 1.
e Rom. 5. 2. 3.
f 2. Cor. 4. 8.
g Eſa. 60. 16.
h Eſa. 46. 14.
i Eſa. 54. 11.

iſh nation at the time of theſe prophecies, was moſt in loue with ſuch matters, therefore the holy Ghoſt vſed them in the expreſſion of the happie, but ſpirituall eſtate of the Church. In the ſame kinde the Lord promiſeth, [k] that when the Church ſhould paſſe through waters, they ſhall not overflow her, that being in the fire, ſhe ſhall not be burnt. Promiſes according to the letter, figuratiue; according to the ſenſe, myſticall, and reall. Its true that God ſomtimes giues to his Church [l] an outward proſperity, [m] but in a mediocrity, [n] but for a time. It appertaines not vnto her, to enioy a compleat peace on earth, being [o] a ſtranger in it, & a [p] pilgrime, out [q] of her element, and [r] heavenly country. [s] A continuall, and vndiſturbed peace, is vncompatible with her nature, and doth not cheriſh, but change it, and at length quite corrupt it. Even as the outward heat of the ayre, continued without moderation, firſt ſlackes the vigour of the inward, and naturall heat, & maketh it faint, at laſt ſtifles and quite extinguiſheth it.

Its true, alſo that kings are the foſter-fathers of the Church, but this is ſeldome. [t] Cyrus was a father to the Iewiſh Church, yet no part of it. So many Pagan Emperours haue ſuffered their kingdomes to bee receptacles of Chriſtians. Then was it when the Church ſucked the milke of the Gentiles: then, if ever, was this prophecie, that Kings ſhould be her ſuſtainers, fulfilled liberally. Yet we deny not but God raiſeth vp Princes in his Church. But when theſe Princes in ſtriving to ſhew themſelues Patrons of his Church, with more affectiō, then diſcretiō, haue foſtered her even with ſuperfluities, they haue procured her ruine, by the ſame meanes.

[k] Eſa. 43. 2.
[l] Pſal. 125. 3.
[m] Prov. 30. 8. 1. Tim. 4. 8. & 6. 6.
[n] Act. 14. 22. 2. Cor. 5. 6.
[o] Heb. 11. 13.
[p] Heb. 11. 14. 15.
[q] Heb. 13, 14. Apoc. 14. 13.
[r] Prov. 30. 6.
[s] 1. Chron. 36. 22. 23. Eſd. 1. 11 Eſa. 49. 23. & 45. 1.

meanes they ſought her advancement.

It was not a Poet only, from whom the pride and ſurly pomp of the Romiſh Church, extorted this ſpeech, [u] *Her Conſtantin non torna*, Let's haue no more *Conſtantines*. S[t] *Hierome* * himſelfe obſerved in his time, (marke Reader how long ſince it was) that the Church attained to her full growth, became *adulta* by perſecutions: but being cheriſhed by Chriſtian Princes, ſhe increaſed indeed in riches and power, but decreaſed in vertues, and graces. What would he haue ſaid in our daies? Wherefore a too pompous magnificence in the Church, is at the firſt a preſage of a future alteration, and at laſt a certaine note of a change to worſe. But the times are now otherwiſe, & matters are crept into another extreame. There is not a Prince at this day, which, to ſpeake truely, ſuſtaineth the Romiſh Church: ſhe rather vpholdeth them, by whom ſhe is ſaid to be vpheld. So they cannot properly be tearmed her Patrons. Shee domineers over them, even in temporall matters: ſhe holdes their authorities and eſtates faſtned to her beck and pleaſure. Its a ſmall matter for her to vſurp the power of excommunicating them, vnleſſe ſhe alſo take vpon her the authority to deprive them of their ſoveraigneties. When it pleaſeth her, ſhe plucks away the ſcepter, & trampleſ the crownes vnder her feet: ſo that now (a ſtrange alteration) the nurſing father trembles before his nurſling, and the Guardian ſtands in feare of his pupill; not with ſuch a feare, wherewith oftimes God ſtrikes his enemies, a feare proceeding from a ſecret cauſe, when he hath cauſed his voice, *Touch not mine anoicted*

[u] *Petrarch in Sonnet. beginning Fontana.*

* *In vit. Malch. Monac. ad init.*

Pſal 105. 15.

annointed to giue a ſtartling ſound to the moſt inhumane and ſauage hearts; but with an affrighting apprehenſion of conſpiracies, poyniards, powder-plots, the ruine of their eſtates, and reuolt of their ſubiects. O barbarous, and vnnaturall pupill! o vnfortunate and ill-rewarded Protectors. What? ſhall the Church which vſurpeth this authority, practiſeth this cruelty be the true Church? ſurely he hit the point well, who was the firſt that ſaid, *that deuotion begate wealth, but the daughter deuoured the mother.* A prodigious child deliuery that Religion ſhould ſend forth ſo vnnaturall a monſter, ſo contrary to the diſpoſition of its mother. But it was the purpoſe of God. He had foretold that Kings, ſhould giue their kingdomes to the Beaſt, that they ſhould vndergoe its yoake. This prediction was to be accompliſhed. *Apoc. 17. 17.*

Now then let the Romiſh Church proceede, and prancke it luſtily, let her triũph in this imperiall greatneſſe, ſeeing it is the greatneſſe of the Beaſt: let her ſcorne at our homelineſſe, and ſcoff at our penury, ſeing it is the condition of the Church.

CHAP: X.

That the Ceremonies of the Romiſh Church, doe not Commend, but diſparage her.

BVt let vs examine, whether the multitude of ceremonies in the Romiſh Church, can giue her that title, which her pompe cannot, and whether the want of ſuch a troupe

amongst vs, will procure vs that disparagement, which the meanesse of our estate cannot. Certainely all alike, one as much as the other. So that wee still stand vpon the same tearmes with them: their glory shameth them our ignominy honoureth vs: their ceremonies make them superstitious: our simplicitie notifieth that we haue the true Religion.

This will clearely be discerned, if we consider, that there was indeede a time whē the ceremonies, & the rudimēts of the world had place, and were vsefull in the Church of God: who then manifested himselfe in types, and shadowes. But this time lasted no longer, then whilst the Church was in her infancie, while the heire was a child, he was to be gouerned as a child, his tendernesse being not capable of a full liberty, and of a mar like instruction. The day spring from on high, the sunne of righteousnesse was not yet risen. The bodie of the shadowes, & the truth of the figures was not then exhibited. But the fullnesse of time being accomplished, the time of the Churches infancy being expired, the heire being come to a perfect stature, the Sunne of righteousnesse being already risen, the body and reall truth being now represented; the rudiments of the world tooke their leaue, the shadowes vanished, the types gaue place to truth, the carnall schoole-mastership yeelded to a spirituall liberty, obscurity and imperfection, to clearnesse and perfection.

a. Gal. 3. 23.
b. Colos. 2. 17.
c. Colos. 4. 1. 2 3. 1. 5.
d. Luc 1. 78.
e. Malach. 4. 2.
f. Col 2. 7.
g. Ioh: 1. 17.
h. Gal. 4. 1. et seq.
i. Colos. 2. 17. Hebr. 10.
k. Gal. 4 3.
l. Gal. 2. 35. 26
m. Hebr. 7. 16.
n. Colos. 2. 19. 17.

For this cause, the Apostle said, n *Let no man condemne you in meate, or in drinke, or in respect of an Holy day, or of the new moone, or of the Sabbath daies,*

the

the reason was, *because these things were shadowes of things to come, but the body* (as he addes) *is of Christ.* Proceeding farther, he comes even to cut off all those ceremonies, which were got into the Church by humane institution. *If ye be dead* (saith he) *with Christ, from the rudiments of the world, why, as though liuing in the world are ye subiect to ordinances. (Touch not, taste not, handle not, which are to perish with the vsing) after the commandements and doctrines of men, which things haue indeede a shew of wisedome in will worship and humilitie in that they spare not the body, and haue no regard to the satisfying of the flesh.*

What could be more effectually and vrgently spoken, for the banishment of ceremonies out of the Church? for by this we see that they are altogether incompatible with the nature of the Church vnder the Gospell: 1 the Church is dead with Christ, and so to liue spiritually, 2 these ordinances are a burden, the Lord hath eased her of it, 3 they are perishable, true piety is permanent, 4 they are doctrines of men, the doctrine of Gods worship is divine, sent downe from heauen: 5 They haue a flash of humane wisedome, some shew of humilitie, but they are indeede will-worships. Vainely then, and impertinently in this case are the pretences of a good meaning vsed, meere fig-leaue couerings. It is for Princes to prescribe rules according to which they will be serued, not for subiects to inuent them to themselues, he is a rebell who attempts it. How much more rebellious shall the bole sacriledge of them be accounted, who either

bringe in to, or keepe in the church a ſeruice of God patched vp meerely of humane inſtitutions? The more theſe ceremonies increaſe, the more vnmannerly preſumption and ſacriledge, there is in the Church, and ſhall they be the markes of a true Church?

Let vs conſider the Primitiue Church flouriſhing more in times of the Apoſtles then euer it did afterwards, who will not admire her great ſimplicity in all points, and eſpecially in ceremonies? For excepting the celebration of baptiſme by waſhing of water; and of the holy ſupper, according to the lords inſtitution, in taking the bread and wine, and diſtributing them after thanks giuing: excepting alſo, the impoſition of hands vpon thoſe which extraordinarily receiued the holy Goſt, whether it weare in a ° generall calling, or a ᵖ particular to a charge in the Church, ᑫ and annealing for a miraculus effect of healing the ſick, I ſay theſe excepted, their will not be found any other ceremony in thoſe primitiue times, ſo admirable was their ſimplicity. But the number of them was multiplied after wards, not by diuine but by humane inſtitutiō. Sᵗ. Auſtē entring in to diſcourſe about ceremonies with Ianuarius, ſayes wel, *that our Lord hath ſubiected vs to ā eaſie yoke and alight burden, and therefore hath vnited his new people, by the ſacraments very few in number, very eaſy to be obſerued, very excellent in their ſignification, as is Baptiſme conſecrated in the name of the Trinity, and the Communion of his body and blood, and if their bee any other thing commended in Scripture, not comprehending the ceremonies which are to bee read in the Pentateuch, which made the ſeruitude*

Heb. 6. 2.

° 1 Tim. 4. & 5. 22.

ᵖ marke. 6. 13. Iam. 5. 14.

ᑫ Aug. ep. 118. ad Ianuar.

uitude of the antient people heauy and toile ſome. If he adde that it is to be preſuppoſed, that thoſe things which are obſerued by the whole world, although vnwritten, haue notwithſtanding beene ordained either by the Apoſtles, or by the Councells, this he reſtraineth neuertheleſſe to a ſmall number of feaſtes; of the paſſion, Reſurrection, and aſcenſion of our Lord, of the comming of the Holy Ghoſt, yea in cloſing his diſcourſe with this ſuppoſition, *and if their bee any thing obſerued by the whole Church*, he plainely giues vs to vnderſtand, that their were very few things, beſide thoſe by him ſpecified, and thoſe to of very ſmall moment. The doubting particle, *If their be any*, imports that neceſſarily. And truely if the ceremonies had amounted then as they doe now, to an heauy burden by reaſon of their number, the difficulty and trouble of obſeruing them. If in obſcurity of ſignification, they had matched the Iewiſh ceremonies, yea if they had beene taken from the ceremonies of the law (as the Popiſh are all, excepting thoſe which are borrowed from Paganiſme) this good father ſhould haue contradicted himſelfe, if hee had thought that either the Apoſtles would, or Councels could haue impoſed them vpon the Church. He had ſaid that our Lord had ſubiected his Church to an eaſy yoke, and a light burden, ſhould he then ſay, that the Apoſtles and Councels had beene willing to make this yoke irkſome, and burden heauy? Elſewhere he complaineth of the exceſſiue number, and intollerable multitude of ceremonies admitted into particular Churches: bemoaning the condition of the Church,

Aug. Ibid.

Aug. 119. Epiſ. c. 9.

by this meanes more slauish, then that of the Iewes. But this number was not so insupportable in respect of the seruitude it brought vpon the Church, as dangerous in regard of the superstition it begate.

Aug. ib. And certainely here is the venome incorporated into humane inventions, which vnder some well composed lookes of piety and deuotion, insinuating themselues into the true seruice of God, they stifle that, and aduance themselues into its roome. Our Lord marked out this euill when his Disciples being accused of transgressing the traditions of their fathers, he not only iustifieth them but also condemneth their accusers, for hauing made void the commandement of God by their traditions. who is so blind that hath not seene, that sees not daily that the commandements, but falsely called the commandements of the Church, are more religiously respected, and with more scruple violated, then those, which all confesse to be the commandements of God? Notwithstanding the infiniteness of their number and variety, the sottishest, & dullest amōgst thē haue thē at their fingers ēds: the spiritual seruice of God in the meane time, and the manner of its performance is vnknowne vnto them, the precepts which inioyne and teach it are strange to the greatest part of them. A pregnant argument of the hypocrisie and corruption of mans nature, which is delighted in that which is fleshly and outward: neglecting that which is spirituall, and inward. This is that which gaue occasion to that antient and grieuous complaint of the Prophet, conceiued in the name of God. *This people draweth neere vnto mee*

with

with their lips, but their heart is farre from me, for their feare and ſeruice is the commandement of men. Eſa.29.13.

A man continuing without any exerciſe of religion, can hardly be at peace with himſelfe, and therefore he ventureth vpon ſome kind of deuotion, but the miſchiefe is, that he is not pleaſed, but in that which is outward and ſenſuall, carnall as he is in that which is carnall. the more then that a religion is ſenſible, and *mechanicall* (as wee may terme it) the more acceptable it is vnto him, the more intellectuall, and ſpirituall, the more vncouth and harſh. For this cauſe even vnder the new teſtament, and vnder grace, now when the Lord hath advanced his Church to an eſtate meerely ſpirituall; he hath left her neuertheleſſe ſome ceremonies, by reaſon of her infirmity, but few in number, and without brauery, accompanied with the preaching of the word for feare of danger, namely, the Sacraments of Baptiſme and the holy ſupper. For he would elevate our hearts *vnto a ſublime pitch*, and *ſet them on high*, and fixe them vpon their Principall obiect, drawing them from ſenſible and materiall obiects, to more refined and purified affections and meditations. Iol.4.21.23. Coloſ.3.2.

Pondering theſe reaſons, we make no more apologies for our ſelues to thoſe who caſt in our teeth our penury of ceremonies. Nay wee thinke this our glory, ſeeing in this point we ſtand vpō the ſame teatmes with the bleſſed Apoſtles, wee haue the ſame defence which they had, the condemnation of our accuſers, for that by their trumperies, they haue ſmothered the ſyncere ſimplicitie of true worſhip. Wee tell them

that

that this multitude of rites, and traditions is more ſuteable to the ſuperſtition of Turkes, Iewes, and infidels, amongſt whome all theſe vanities haue beene, and are ſtill in requeſt. Chriſtian religion is not capable of them, they cannot ſtand either with the ſpirituall eſtate, or poore condition of the Church. Superſtition the mother of ceremonies is laviſh, & prodigall, Spirituall whordome as it is, it hath this comõn with the bodily. Both of them muſt haue their paintings, their trinkets, their inveaglemẽts, & this cãnot be without charges. The Church cannot afford ſuch coſt vpon ceremonies, and bables, her ſtock is ſo employed in ſuccouring the liuing images of Chriſt, that ſhee cannot thinke vpon wooden babies: the world is ſo hard with her, that ſhee hath nothing to caſt away in the guilding of Alters, in erecting proud edifices, in adorning walles with tapeſtrie, in maieſtick and ſtately proceſſions through the ſtreets.

CHAP: XI.

That the policie of the Roman Church, ſerues alſo for preiudice againſt her.

WEE haue ſeene then, that neither the pompe, nor the ceremonies of the Church of Rome can doe her any ſeruice, but only to make her the more ſuſpected, the more ſhee ſtands vpon them: euen as the riotous luxury, affected poſtures of countenance, and multitude of compliments in a woman make her chaſtitie more queſtio-

queſtionable. But peradventure the policy, government, and authority which ſhe takes vpon her, hauing a viſible head, ſitting in a throne more then imperiall, in the citty of Rome, heretofore the Queene and Empreſſe of the vniverſe: and now by vſurpation greater then ever ſhe was, having ſucceeded the Empire, and in this ſucceſſion ſurmounted it in greatneſſe of ſoveraigntie which ſhe takes vpon her: exerciſing dominion over the body, and the ſoule, in this life and after it, in this world, & without the circuit of it; without being accountable to any, ſubmitting all to her ſelfe, not only the outward man, but the inward alſo, even the conſcience. Peradventure, we ſay, this conſideration may make vs both to reverence, and admire her. This doubtleſſe may ſet her out moſt amiably to carnall eyes: but the ſpirit iudgeth otherwiſe, yea quite contrary of it. When the proteſtation of Chriſt ſhall come into our memories, [a] *that his kingdome is not of this world*: the exhortation of Chriſt, *that* [b] *his Diſciples ſhould not be like to the kings of the nations*, the example of Chriſt, who being himſelfe Lord of Lords, King of Kings, during the time of his abaſement, became [c] tributary to a Prince, a tyrant: The commandement of Chriſt, when *he bid to pay vnto Cæſar that which is Cæſars, and vnto God that which is Gods*. The [d] practiſe of this commandement in the Apoſtles, who acknowledged themſelues ſubiects to ſuperiour powers, ſubiecting to them every [e] ſoule by their exhortations, when they proteſted that they [f] *were the ſervants of the faithfull for Chriſts ſake, that they had no power over their faith*. Theſe conſi-

[a] Ioh. 18.36.
[b] Mat.10.25.
[c] Mat.17.26.
[d] Act. 23.10.
[e] Rom. 13.1. 1 Pet.2.13.14. Iud.4.5.
[f] 2.Cor.1.24. 2 Theſ.3.4.

derations make that which raviſht fleſhly eyes, miſhapen, hideous, and terrible to a ſpirituall view; eſpecially when it ſhall bee conſidered that this boundleſſe power, and tranſcendent dignity is a character of Antichriſt, the true condition of his Antichriſtian kingdome, directly contrary to that of our Lord Ieſus Chriſt.

Certainely be it as it will, that there haue beene, are and will be many [g] Antichriſts, and falſe teachers, which oppoſe themſelues againſt Chriſt, yet there is one of them to [h] whom this title is, by an vnhappy excellency, principally due. Inaſmuch as that beſide the abominable impurity of his doctrine, which is common to him with the others, hee invades the royall prerogatiue of Chriſt; hoiſing himſelfe aboue [i] the Magiſtrate and the Angells themſelues, and ſo aboue all that is called God (for theſe are they to whom this name is allowed in Scripture), whil'ſt arrogating to himſelfe a power over conſciences, hee pretends a ſupremacy over all Chriſtians: a ſupremacy of religion, and which is ſpirituall; and ſo ſits in the temple of God, behaving himſelfe, as if he were God; taking vpon him the power of binding & looſing conſciences; of making that ſinne which God hath not called ſinne; of giving diſpenſations where God giues none; of rating good workes and ſetting a price vpon them, enhauncing, and moderating the market according to his occaſions. [k] When he hath terrified the conſciences of the greateſt Monarchs, working this impreſſion into them by his deputies, that how ſerious ſoeuer their repentance may be, yet they cannot enioy peace either

g 1. Ioh. 2. 18.

h Ib. & 2. Theſ 2. 4.

i 2. Theſ. 2. 4.

k See *Monſieur de Nevers* his diſcourſe of his embaſſage to Rome.

either of ſoule, or body, vnleſſe his abſolution come betweene. Whil'ſt he makes vncleane the vſe of creatures whom God hath ſanctified by his word, not commending a faſt, but inforcing an abſtinence from certaine creatures againſt the expreſſe word of God, which pronounceth this doctrine, a doctrine of Divells. Whil'ſt he vndertakes to make [l] marriage vnlawfull, which the Scripture hath called honourable amongſt all men, and the bed vndefiled. When hee diſpenſeth with the [m] breaking of vowes, when hee allowes for honeſt thoſe [n] marriages, which the word of God hath declared to be inceſtuous. When he declares by his indulgentiall Bulls, that prayers had in a place by him aſſigned, are more pretious, then if they had beene without his aſſignation. Exerciſing this traffique, that with the ſale of things ſpiritual, of ſoules and conſciences, he may ſtuffe his treaſures, which he imployeth, as the world knoweth, either in maintaining warre againſt Chriſtian Princes, or in promoting his kindred, or in making his proud, prophane, Epicurean court ſwimme in ſuperfluities of diſſolute luxury. What ſhall we ſay more? When he vndertaketh to ſhut and open at his pleaſure the gates of Paradiſe, to prolong, or abbreviate the torments of thoſe that are departed. When arrogating to himſelfe this power, he vſeth ſuch a partiality in the execution of it; partiality, ſay we? When hee proceeds in ſuch niggardlineſſe, and avarice, yea ſuch barbarous inhumanity, ſaving only whom it pleaſeth him to ſaue, being able (if you will beleeue himſelfe) to ſaue all. Is not this to arrogate a power proper, and peculiar to God alone?

[l] *Viz.* that of the Clergy.

[m] *Viz.* Monaſtick vowes.

[n] Witneſſe the King of Polonia, who by a diſpenſation maried his ſiſter in law.

alone? But this power which in God, the Lord and Maſter of all, is no whit tyrannicall: in man, who is obliged to doe for another all he can poſſible, to loue his neighbour as himſelfe, more then tyrannicall. Finally, when • out of his authority, he employeth the Angells, in the pretended execution of his commandements, vſurps not he an authority more then humane, altogether divine? Yet notwithſtanding, this ſo ſtrangely vſurped power, is the maſter ſinew of that policy, by which this vnwildy body ſubſiſteth, the Coloſſus and maine pillar of the Roman Church, a nerue which taking its originall from the head, ſtraggles through the whole body, being diſtributed to every member proportionably to its vſe: even as in the kingdomes of the world, the Monarches reſerving to themſelues, as it were, the ſpring-head, and ſunne of ſoueraignety, nevertheles communicate the ſtreames of this ſpring, the beames of this ſunne in proportion to their officers, according to each of their functions.

• *Clem 5. In bulla indulg.*

CHAP. XII

That although it hath beene foretold, that Antichriſt ſhould ſit in the Temple of God, yet that Church which acknowledgeth him, cannot be the true Church.

BVt there remaineth yet this ſcruple, that how tyrannicall and Antichriſtian ſoever this policy be, yet the Church where it is practiſed may not a whit the leſſe bee the true

true Church. Yea rather seeing that Antichrist must sit in the Temple of God, considering this power and dignity, wee haue iust reason to presume that the Church of Rome, wherein it beares sway, may be truly the Temple of God.

This scruple cannot stagger, or stay him who shall examine whether this power be to be exercised by the Church, or against her: to be approved, or detested by her; who will consider that the followers of Antichrist at any time, now if he be already come, as certainely he is: or for the future, if he be not yet come, as a great part of the world dreameth, may oppose the church by the same argument, alleaging that they are the true church, because Antichrist is amongst them. One [a] therefore, adventured to interpret these words, *sitting in the Temple of God*, in a sense which runnes, *sitting against the Temple of God*, grounding vpon the words in the [b] originall, which may denote as well, an opposition against the church, as a residence in it. But let vs take the words in the former sense, that Antichrist must sit in the church of God; yet it will never follow that that church which acknowledgeth him for her head, obeyeth, and adoreth him hath any thing of the church but the bare name. Let him then be in the church, but as a canker is in the body, a tyrant in the commonwealth. It may seeme that for this cause the Apostle vsed the word *Temple*, rather then *Church*, that hee might expresse vnto vs this mystery of iniquity, by allusion to the Temple of Ierusalem, called by an excellency, the *Temple of God*; signifying vnto vs, that as the Temple of God had

[a] *August. ciuit. Dei lib. 10. c. 19.*

[b] *εἰς ὁ ναὸν.*

beene anciently the place which God had conſecrated, to the outward exercise of his ſervice, but that men afterward transformed it into a den of theeues: retaining for all that the title of the Temple of God, in regard of it's primitiue, and ſanctified vſe: even ſo the church of Rome is ſtiled the Temple of God, as being primordially planted, and dreſſed by his hand: conſecrated to God, and the Lord Ieſus Chriſt, (and is ſo ſtill at this day outwardly) by baptiſme, and profeſſion of the Chriſtian faith although they haue degenerated from their originall purity, and by their abominations prophaned their conſecration, & belied their profeſſion. Like vnto rebells, who notwithſtanding their rebellion, retaine the name ſtill of kings ſubiects, as vſually he that is the ringleader of a conſpiracy, obeyed by his confederates, is ſaid to vſurpe rule over the kings ſubiects. So the adultereſſe keepes the name of a wife ſtill. After this faſhion, that may bee called the *Temple of God*, which is become a den of theeues, that wherein not *Antiochus*, but Antichriſt hath ſet vp the abomination of deſolation. But granting them that the Temple of God, wherein Antichriſt muſt ſit, ſhould be the true Church; it cannot thence bee concluded, that the Church of Rome ſhould be the true Church; this will imply no more, then that the *Temple of God* are the faithfull, both thoſe which haue been heretofore, and thoſe which are ſtill as it were impledged in the Church of Rome, as anciently the Iewes were in Babylon, and all Iſraell in Ægypt. Over them the Pope long ſince ſate, and at this day ſits, and in this ſenſe ſits in the *Temple of God*, in the rigour of its

ſignification

ſignification. They in the meane time never were, and now are not of the Romane church, as the graine is in the chaffe, but not of it. As ſome vpright Iuſtices may be in a Court of corrupt Iudges, but not of their confederacy, a few wholſome bodies may be with a multitude of infectious, but not of their company. Finally to cut them off from all evaſiõ, we ſay that the Pope ſitteth in the church of God, in regard of the vnlimited authority he vſurps over all chriſtians, even thoſe which are ſeparated from his ſlaues, vndertaking as their Iudge, to proceed againſt them with his tyrannous cenſures, and conſtraining Princes to perſecute them.

It is then a certaine truth, that this policie of the Roman church, being of the ſame nature with that of the Antichriſtian church, it is a diſgracefull and ſcandalous badge of her corruption, and apoſtacy.

On the other ſide, let the government of the reformed churches be obſerued, in them there is no ſupreame iuriſdiction, but an authority which alwaies ſubmitteth it ſelfe to the rule of Gods word, and Canons of a diſcipline *regulated by it*. Every man being aſſubiected to the iudgement, not of one alone, but of many, and thoſe many not vndertaking to binde any man by their authority, but only by the equitie of their decrees, ſubmitting themſelues to the controll of any man, yea and yeelding to it, if it be accompanied with reaſon. The true church is of ſo ample a circumference that ſhe cannot be governed by one alone, and of ſo Royall a deſcent, that in that which concerneth the conſcience, ſhe cannot be ruled by any but God himſelfe

selfe. Any other whosoeuer he be, imployed in any function concerning her, must behaue himselfe as her seruant, not as her Lord, not prescribing her any thing, but bearing witnesse to what hath beene prescribed her, not aduancing himselfe aboue kings, but bowing vnto them, not thinking, that his spirituall liberty, exempts him from bodily loyaltie, but giuing to *Cæsar*, that which is *Cæsars*, to God that which is Gods, honour to whom honour, tribute to whom tribute belongeth.

This is the platforme and ground of iurisdiction in the protestant churches, very different from the Popes, who establisheth a spirituall monarchie in the church, who taketh vpon him to iudge all, without being iudged by any, who requireth a blind obedience, grounded not vpon the reason and equity of his iniunctions, but vpon the vncontrolable eminency of his place, making as much of his ordinances, as if they were brought downe immediatly from God, as hauing in the [c] regiſtry of his breast, the fulnesse of infallible knowledge.

[c] *Plat. in vita Paul. 2.*

CHAP. XIII.

whether vnion and discord be markes, by which the true Church should bee discerned from the false.

ALL the aduantage then that the Church of Rome gets by this clatter of externall pomp, of ceremonies, iurisdiction and authority, by which it is endeauored to make her

her greatneſſe more venerable, ſtands her but in this ſorry ſteed, to ſtrengthen the ſuſpicion of her falſhood into her conviction. On the contrary, the innocent baſeneſſe, ſimplicity, and humility notable in the true church, maketh her more lovely, affording vs ſound matter of a preſſing coniecture, & a ſtrong preſumption that ſhe is indeed, as well as in ſtile, *The Reformed Church*. This perceiued, maketh vs preſage that all the other exceptions which the Church of Rome darteth againſt vs will be of the ſame making with this firſt: having more plauſibility, then ſoundneſſe, partiality, then iuſtice, colour then ſtrength, as we ſhall ſee, by Gods aſſiſtance, in the progreſſe of this examination. Let vs conſider then in the ſecond place, what weight there is in the pretended vnity of the Church of Rome, oppoſed to the diſcord ſurmiſed to bee amongſt vs.

Now we ſay that it is not generally true, that vnity ſhould alwaies be a note of the true Church, or diſcord of the falſe. We ſay alſo that the vnity of the Romane Church is in ſhew only, not in deed: that it is rather a conſpiracy, then a vnion; like vnto that amongſt thoſe which were beſieged in Ieruſalem, who [a] diſagreeing betweene themſelues, ioyned forces nevertheleſſe againſt thoſe which beſieged them, being diuided at home, and vnited abroad. And on the other ſide that our diſcord is only ſurmiſed, and that we are in truth vnited, not only againſt the common enemy, but alſo betweene our ſelues.

[a] *Ioſeph. de bel. Iudaic. l. 6. c. 4.*

That it is true that vnion is not a marke of the true Church, nor diſvnion, a iuſt preſumption of the falſe,

ſee we not that in the times of the Apoſtles, there were great diſcords in the Church? Some of them were of one opinion, ſome of another, one thought that the ceremonies of the law were to be retained, another that they were not. And this diviſiõ had made
b. Gal: 2. 11. ſuch an alienation of hearts in the Church, that [b] S^t *Peter* himſelfe was compelled to be a timeſerver, and diverſly to apply himſelfe, according to places, and perſons, vntill he met with a rough cenſure from S^t *Paul*, who reſiſted him to his face, and ſharply rebuked him, for not walking vprightly according to the
c. 1 Cor. 11. 18. truth of the Goſpell. *I vnderſtand* (ſaith [c] the ſame Apoſtle, writing to the *Corinthians*) *that there are diſſentions among you, and I partly beleeue it, for there muſt be hereſies amongſt you alſo, that they which are approued may be made manifeſt.*

d Act. 23. Behold in the meane while [d] amongſt the Iewes, the Scribes, Phariſees, and Sadduces vnited together vnder one head the high Prieſt. Could they then benefit themſelues with this pretence, and vpbraid the Chriſtians with their diſcord? True it is, the *Sadducees* agreed not with the *Phariſes* in all points of doctrine, but yet, all of them acknowledged one chiefe Prieſt, all of them ioined together in the ſame forme of diuine ſeruice, & which is more, the number of the Sadduces was ſo ſmall, compared with the other, that it could not furniſh the Chriſtians with iuſt matter of retortion; and if it could, what would this haue beene more then reproach, and counter-reproach, crimination, and recrimination; equally true on either ſide. Now ſeeing that one of the parties was the true Church,

Church, could it be inferred from its diuiſion, that it was the falſe? Neither diuiſion then, nor vnion can be eſſentiall characters either of the true or falſe Church. Bnt ſuppoſe theſe markes ſhould bee infallible, what would the Church of Rome get by it? What ſhould wee iudge of her during that long ſchiſme? What may afford her an apology? perhaps a *diſtinction*, that the diviſion at that time, was in reſpect of charity, not of faith, and doctrine. But how will this diſtinction of ſchiſme in faith, and ſchiſme in charity, heale vp the wound, if both of them be equally, pernicious, equally incompatible with the nature of the Church? The Donatiſts were not diuided from the Catholique Church in faith, at the firſt, for all that, they were reputed of as members cut off from her. Their ſchiſme, indeede, at the length begate hereſie; as an inflamed vlcer cauſeth a feuer. And may wee not avouch, that during the laſt ſchiſme in the Romane Church, the ſame caſe hath happened, when the anti Popes were by one another accounted the forerunners of Antichriſte: the followers of both ſides reciprocally called by one another the members of Antichriſt. What may here be replyed? perhaps, that in the Chriſtian Church in the time of the Apoſtles, in the Romane Church ſince, heretickes and ſchiſmatickes were not of the true Church, but mingled with it: as darnell amongſt wheat, which maketh no part of the wheat: as mutiners in an army which are not of the army. But what? make not they of the reformed religion the ſame reply when their diſcord is caſt in their diſh? confeſſe they not that their is indeede darnell in their wheat, but yet not

of it, that there are in their ſpirituall army turbulen-mutiners, but not of their army? Now if ſo ſoone after the publication of the Goſpell by the Apoſtles, when that Iudaiſme, and Paganiſme were aſſaulted by ſuch ſtrong forces there ſprang euen then ſchiſmes, and hereſies like fogs at the riſing of the ſunne. If in a time ſo priuiledged, ſo flouriſhing with the frequency, and variety of gifts, and extraordinary graces, notwithſtanding all this, Sathan ſtriued with might and maine, to make the aſſault vpon thoſe, who gaue it to his kingdome confounded with diſtractions, that he might weaken the aſſai'ants, by diuiding them: who will thinke it ſtrange that he hath made the like aſſay, with the ſame ſucceſſe in this laſt reformation? who will wonder, that he hath raiſed ſuch an hurly burly of diſſonant voices, that Chriſts voice may not be heard diſtinctly? Iuſt as anciently the Iewes making their children paſſe through the fire, in honour of their Idol Moloch, for feare that their rueſull ſcrietches ſhould call to their hearts for naturall affection, and amaze them with the ſound of their owne cruelty, they tooke order, that voices ſo ſenſibly lamentable, ſhould bee loſt in a rude variety of more clattering, and vnpaſſionate noiſes Certes this deuice was effectuall to the Iewes, but it ſucceedeth not ſo well with Satan. The cryes of infants were feeble, and might eaſily bee out-noiſed: but the voice of Chriſt, how ſoft and ſweet ſoever it bee, to thoſe who are his, yet it is a piercing, and a mighty voice. True religion hath had its courſe, all hereſies are either dead, or dye one after annother not by the fury of faggots, and gibbets, but by the

ſword

ſword of the ſpirit, and by the power of the word of the liuing God.

CHAP. XIIII.

That their is no true vnity in the Church of Rome, and that in the reformed Church, there is no diſcord of importance.

BVt to conſider this point neerer hand, there is no diſcord of moment amongſt vs; no ſyncere vnion amongſt them: but a combination to ruine their common aduerſaries; as ſome Princes, which otherwiſe bare mutual grudges one againſt another, entertaine neuertheleſſe a league againſt a common enemy. So Herod and Pilate agreed, in putting to death the Lord Ieſus, the ſauiour of the world.

Surely it cannot be denied, but that in former ages, the diſſentions in the Romiſh Church were very great. Their mutuall hatred was deadly, witneſſe their ſchiſme, witneſſe alſo the great variety of opinions amongſt thoſe doctours which themſelues ſtile Catholique. who ſo will ſee proofe of this, let him only conſult the writings of Cardinall Bellarmine, there he ſhall find diuerſities, and contrarities of opinions amongſt the Catholique doctours almoſt about euery point of religion.

But the Pope being then buſied about the eſtabliſhmẽt of his Papall omnipotence his ſpirituall authority over the temporalty, yea his temporall authority ouer the

emporalty, and ſpiritualty together, tormented not himſelfe with thoſe diſputes, not ſo much as to interpoſe his authority to appeaſe them. For thoſe ſchoole-broiles at that time did not a whit preiudice his deſignes, but rather helped them forward. So long as theſe doctors ſharpned their ſubtilties againſt themſelues, they let him alone in peace, they outvied one another in flattering of him, each ſide fearing leſt he ſhould incline to its oppoſite. This indifferencie was both acceptable to the diſagreeing parties, and beneficiall to the Pope. There were as yet no ſtrangers which might publiſh the ſhame of theſe doings, and aduantage themſelues by theſe domeſticke quarrells of their enemies: they ſpake therefore at that time freely, and boldly vented their opinions betweene themſelues. But ſince that, the world is well changed, their affaires are no longer at this point. Now it was to be feared, leaſt the diſcord of the ſeruants, ſhould ruine the authority of the Maſter. For this it is, that he hath deſired to lull it aſleepe, that he may bend the entire forces of his ſupports, againſt the ſtranger, and common adverſary. He was now to looke to it, that they without tooke no advantage of this diſſention, & to take away the ſcandall of it from thoſe that are within. This is that he hath done, but after a ſorry manner, as hee could, tyrannically, and by meanes altogether ſhamefull. Not by a reſolution of their doubes, by ſtaying of their queſtions, by a rationall deciſion of their controverſies, but by his abſolute authority impoſing ſilence vpon the parties, by this tricke, ſmothering the evill, without medling with the root.

He

He that will be better informed concerning this, let him obserue that euen at this day (for example) the true followers of Thomas yeeld not to Bellarmine, that their Angelicall Doctor concluded amisse, affirming *that the image of Christ, and the true Crosse are to be worshipped with the same adoration, that Christ himselfe.* That the Sorboniſts will not consent to the Iesuits, *that the Pope should be above a Counsell, that he may as well depose as excommunicate Kings, that a Tyrant may lawfully be put to death euen by a priuate man.* In the meane while these points are of such consequence, that if any of them be true, they vnauoidably damne the contrary. If the opinion of *Bellarmine* bee true, touching the adoration of images, that of Thomas is pure idolatrie: if the tenet of the Iesuits concerning the authority of the Pope be receiuable, that of the Sorboniſts is schismaticall and hereticall. *Bellar. de imag. l. 2. c. 22. 21.*

What will be answered vs here? Doubtlesse that these opinions are but problematicall, and may on both sides indifferently be maintained, so long as the Church hath not giuen her determination of them. This hole indeed they vsually start out at, when for the diuersity of opinions which are amongst them, they are prest not to taxe that fault in others, which is so notorious in themselues, not to vrge those lawes vpon others which they meane to shift off themselues. Nevertheless their by-corner reacheth not farre, they cannot runne farre, if one briefly tell them, that the sentence of the Church is not effectiue, but declaratiue, that it makes not truth but directeth to it, it makes not heresie, but points it out. Euen as the opinion of the

Physitian

Phyſitian makes the diſeaſe neither better, nor worſe then it is, leſſe doth it make it what it is. The diſeaſed party then of whō the Phyſitiā hath decreed nothing, ceaſeth not to be ſicke and to dye, as well as thoſe who by a true prognoſticke were iudged to be in danger of death. Whether the iudgement then of the church be interpoſed or not, that which deſerues to bee condemned is condemnable of it ſelfe, and in the ſequel, makes him that beleeueth it infallibly damnable.

But let any man tell me, whether there may be imagined a more compleat and formall ſchiſme, then that which we ſee in the proteſtation of the French church againſt the councell of *Trent*: Yes, they ſay, but this was but in certaine points. What matters that? Seeing that a Councell is a body, and expects either to be wholy receaued, or wholy reiected: not ſubmitting it ſelfe to iudgement, that they to whom it ſpeaketh by authority, ſhould goe about to chooſe, and picke out ſome of its determinations. But requiring of all an abſolute and vniverſall obedience by reaſon of its authority, and the pretended preſidence and guidance of the holy Ghoſt.

Vid. Sleidan. comment. l. 22.

After all this, who will not be more aſtoniſhed, to ſee that the Pope pronounceth not definitiue ſentence vpon theſe differences, diſpatcheth not theſe difficulties, determineth not theſe queſtions. Is it becauſe he taketh delight, to foſter and cheriſh diſcord amongſt his adherents? No, this is no time for it. He is ſo neerly aſſaulted by thoſe without, and ſo luſtily incountered with, that he had need haue good entercourſe, & keepe good correſpondency with thoſe that are

within

within. Is it then becauſe he fauoureth all ſides equally? neither, this is more vnlikely then the other. He loueth his greatneſſe to well, he is to iealous of his authority, too zealous for the aduãcemẽt of his Papal omnipotẽcy to beare no more affection to thoſe who imploy their ſpirits to his bent, for his ſoueraignty, thẽ to thoſe who croſſe it, & ſkirmiſh with it. Is it not known, how theſe are eſteemed of, in that they are tearmed *Politikes*, and haue not the name of Catholiques allowed them, but grudgingly. That which holdeth the Pope, from openly condemning ſome of them, is a feare by alienateing them to diminiſh his forces. He knoweth, that ſlippery things wrung to hard ſlide away the faſter: that lines ſtretched too much ſnap in ſunder. He remembreth the peremptory roughnes of Leo the tenth, he hath ſeene how much it hath coſt him (or to ſpeake more properly) the papall Monarchy, to haue proſecuted the affaires of the See ſo eagerly, to haue beene ſo ſtiffely bent in the breaking of that, which (as he thinkes) might haue beene mollified and bended with time.

By this it is to be ſeene, that there is rather a conſpiracy amongſt them, then a true vnion: as on the contrary, the difference amongſt vs is rather a diuerſity, then a diuiſion, in the circumſtances, then in the thing; in the acceſſory, then in the principall; in the policy, then in the doctrine; amongſt ſome perſons, then in the Corporation, and generality of our Churches. Witneſſe the harmony of our confeſſions, and Catechiſmes, a harmony grounded vpon no other plot, or deſigne, then that of cõming to the kingdome of heauen.

uen, to the fruition of the heauenly inheritance, *by that one and only way, the knowledge of one true God, and whom he hath ſent Ieſus Chriſt.* If ſome turbulent ſpirits ſtriue to trouble our peace, to diuide our vnity, wee account them not ours, they are *ſpots in our feaſts*, and ſcabs in our body, which ſpirituall vigour hath chaſed out. Surely if any one communicate not with vs, in doctrine and charity, he is none of ours, although he impugne the ſame adverſarie with vs: no more, then he is of that ſide which impugneth vs, vnder colour, that he oppoſeth vs with them. They are not accounted members of the Romane Church, who oppoſe vs with as much violence as ſhee doth, no more ought the ſame men to bee eſteemed ours, vnder this couert, that they fight with vs againſt the Church of Rome; but indeede with much leſſe valour and efficacy: and therefore they are much more ſupported by her, and ſhee by them reciprocally, then they ſupport vs.

1 Iohn. 17.

Iud. v. 12.

CHAP. XV.

That novelty is a reproach which is ordinarily caſt vpon truth, and how ſhee hath beene cleared of it from time to time.

LEt vs come now to the preiudice ſtrongeſt of all the reſt, that *Antiquity* they pretend, burdening on the contrary, the truth which we preach, as new, with hatred and envy. Antiquity, they ſay, is diuine and venerable, nouelty

nouelty on the other ſide, damnable and diuelliſh. The truth of this wee willingly ſubſcribed to, but wee yeeld not, that this antiquity, which they ſo much cracke of, appertaineth vnto them: that the ſhame of nouelty which they ſo much taunt vs with, is due vnto vs. Here ſtandeth the difference, if they can iuſtifie that they are ancienter then wee:, let them gaine the cauſe: if wee are conuinced of nouelty, let ſentence be pronounced againſt vs, the condemnation ſhall be iuſt, we are all ready to giue way to it, and to be the firſt that ſhall ſet their hands to it.

But wee earneſtly requeſt, that their pretences may not be take vpon their words, that our reaſõs may be pondered ere we bee condemned of nouelty vpon a bare accuſatiõ: yea although there were ſome likelyhood of truth in it. So long as the accuſer ſpeaketh, it is hard if the defendant be not iniured. But the lawes, but nature, but God willeth, that both parties, the plaintif and defendant, be heard with equall atrention and equity. Otherwiſe, where is the innocent that could ſhroud himſelfe from the fraud and violẽce of calũny: alwaies malitious, but then confident and peremptory, when ſhee perceiueth herſelfe handſomely trimmed, and to be fauoured ſomething like the truth.

To begin this point, wee ſay that it is no new matter that truth ſhould be cenſured of nouelty, nor that falſhood ſhould be inveſted with the venerable and ſacred mantle of antiquity. The Iewes caſt this aſperſion vpon our Sauiour the Prophet of Prophets, and doctor of doctors: contrarily they tooke to themſelues this prerogatiue, that they were the [a] old friends, and [a] Marc 7.5. Math. 13.2.

b *Sym. in relat.* retainers of truth. b The pagans made the primitiue Chriſtians odious to the world by the aſperſion of nouelty. Proud and lying braggers, they made brauadoes and trophies, with the monuments of their antiquity. It is for vs then to thinke our ſelues happy, and to cheare vp our ſelues in that wee are partakers of the ſame ſlanders with Chriſt: theſe are honorable skars, with which the primitiue Chriſtians were marked: And they who goe about to ſhame vs by theſe aſperſions, who boaſt and brag of their antiquity, if they doe it vpon the ſame title which the Iewes and Pagans preſumed on, are they not vnhappie, and their proceeding is it not really as ridiculous, as in appearance it was commendable? Now that it is ſo, it appeareth by the nature of the anſweres we oppoſe to their exceptions, conformable to thoſe of Chriſt to the Iewes, and of the Chriſtians to the pagans, to diſcouer the impiety, quell the earneſtnes, and abate the inſolency of the like calumnies. *Search the ſcriptures* (ſaith our Sauiour) *for in them yee thinke to haue e-*
Ioh. 5. 39. *ternall life, and they are they which teſtifie of me,* d *If*
Ioh. 5. 49. *you haue beleeued in Moſes yee beleeue alſo in me, for he wrote of me.* This is our defence at this day. Wee are ſlandered as innouators, wee anſwer, ſearch the Scriptures, if you beleeue Moſes, the Prophets and Apoſtles, you will beleeue alſo in Chriſt, preached in the midſt of vs, wee publiſh nothing, but what hath
Math. 15. 6. beene written by them. It was obiected to our Sauiour, c that *his diſciples violated the traditions of the fathers*, he replyed vnto them, *that by their traditions they had made void the word of God.* Wee at this time

time are moleſted with the ſame cenſure, wee in our Sauiours authority, retort the ſame reproch, vſing his words, in the face of them that brocht it. Wee offer to make it manifeſt, wee doe indeede make it a plaine caſe, that they nullifie the word of God by their traditions, that our antiquity is the antiquity of the Scripture, yea of the truth contained in it, which was preached before euer it was written. So when the Pagans by this aſperſion (though falſe) of nouelty, made the cauſe of the Chriſtians ſuſpected, they were confuted by [f] the antiquity of the ſcriptures, and by a propoſall of theſe conſiderations, that wee are not ſo much to care *when,* [h] *as vpon what grounds wee embrace religion, that as God almighty Iehouah, the aneient of daies is not of any new being, ſo his true worſhip cannot be new, the forme of which worſhip who can better preſcribe, then God himſelfe? who* (ſaid they) *is more to be beleeued in a matter concerning God, then God himſelfe? is man to be credited, who is ignorant of himſelfe, vnleſſe God aſſiſt him, and reueale him to himſelfe? It is not the antiquity of yeares, but of manners which is venerable. It is no diſparagement to be conuerted euen in the doting age of the world, no age is ſuperannuated for repentance. It is rather a ſhame, not to be forward in a willing and induſtrious amendment in old age.* So the Primitiue Chriſtians defended themſelues; and ſo in theſe times, wee frame our apologies. Wee rehearſe the ſame things to iuſtifie vs. Wee requeſt, that the antiquity not of perſones, but of doctrine may be reſpected. This is that which we expect, that to which wee haue ſummoned, and doe daily call our

f. *Tertul. Apol. c. 19.*

h. *Aruob. Contr. Gentes lib. 2.*

i. *Ambroſ. in reſp. ad Sym. relat.*

aduersaries to. Hither our aduersaries dare not come, that they may not come hither, they find excuses to runne back. It is then a base slander which is cast vpon vs; that wee confesse our religion is new, that wee denie, which wee stifly affirme, that antiquity is allwaies on truths side. Christ in appearance, was but an vpstart in respect of his aduersaries; as being but newly come abroad; Christian religion, if one would haue iudged of it, while he cast his eyes vpon the heathenish monuments, their temples and edifices, would haue beene thought a neotericke vanity. New in outward shew, but really Christ and his doctrine, in antiquity surpassed the Pharises, and their leauen; Christianity was by many ages ancienter then Paganisme. But is it not a kind of stupidity in mā, more to looke after towers and steeples, then truth? neuer remebring that there was a time when these deuices were not; but truth was before them all.

Is it not reasonable here that wee should be heard? will it not be thought, that wee speake with reason, when wee affectionately both aduise and entreate, that it may be considered, that it is a fault, almost common to all men, to call that new, which is not so but in respect of them, to bestow the honour of antiquity vpon nothing but what is ancient in their opinion; measuring both antiquity and nouelty, by the ell of their memories. It fares with religion and lawes, which the corruption and ignorance of the times hath obscured, and as it were buried, as it doth with Countries called new-found lands, because lately discouered: yet who is there that hath not his senses stolne from him, which

doubts

doubts but that they are of the ſame ſtanding with the world? All reformation is new, what matter is it if the model, and patterne of it be antient? Let our diſcouery be new, The land which wee haue diſcouered is ancient, hath alwaies beene, though vnknowne to the multitude.

CHAP. XVI.

That the ſearch of antiquity is not rightly ordered, and what the direction is which Saint Cyprian giues vs for it.

WEE affirme then, that antiquity is alwaies on the right hand of truth, wee beleeue it, and preach it, honouring true antiquity, not that which ſeemeth ſo to our fancy ignorant of times paſt: but that which is true and reall. Otherwiſe, wee ſhould be like thoſe, which ſometimes thought, that beyond the great Ocean, and Atlantique ſea, there was no land, becauſe there was neuer knowne any Pilot, that went ſo farre, vntill Columbus ventred vpon it in the time of our Grandfathers. Wee beginne at our ſhore, with our time and ſo goe backward; but why at leaſt peirce wee not this Ocean of time, and ſo get through to the other end? why looſe wee courage in the midſt of our voyage, why turne wee ſaile ſo ſuddainely? If wee haue had neither the skill nor courage to ſaile further, why affirme wee ſo confidently, that their is nothing beyond our computation? why dreame wee that it is impoſſible for vs,

to find

to find that which wee neuer ſufficiently looked after, fearing to find it, deſirous not to find it. Wee may then iuſtly ſuffer this taunt, that wee fainted in our vndertakings; that wee were tired in our iourney. When theygoe about to calculate antiquity, now a daies they beginne not with that which is firſt, the firſt epoche is, *where were you within theſe hundred yeares!* ſo in ſteede of going forward, they ſtop at a ſhort period and retire homeward. In the meane time this path were not to be neglected, nor this method to be refuſed, if they would not ſtop in their ſearch, vntill they came to the age of the Apoſtles; for beateing this way ſo farre, how many nouelties would their be met with betweene this and that, of freſher date, and which might be queſtioned, *where were you before?* which are not then of that ancient originall, nor graced with the priuiledges of true antiquity, which yet are antiquities in reſpect of vs, and our times: but meere nouelties in reſpect of the age of the Apoſtles.

That which was in the age of the Apoſtles, is truely ancient, and nothing ancient but that: they are the fathers whoſe bounds wee muſt not remoue: wee muſt inquire after the waies of theſe fathers, as for thoſe degenerate anceſtors which came afterwards, wee haue an expreſſe prohibition. *Walke not according to the ſtatutes of your fathers, and regard not their ordinances, I am Iehouah your God, walke in my ſtatutes, keepe my commandements, and doe them.* Antiquity then is not to be accounted of, but as ſhee is a witneſſe of truth, according to Tertullian, that which was firſt taught (ſaith hee) is of the Lord and true. That which

Ezek. 20. 18.

Tertull. de præſcr. her.

18

is absolutely first then, is to bee sought out, and from it the calculation is to be begun.

S^t. Cyprian giueth vs a direction for this calculation, (although he otherwise applyeth it) which is as pertinent, as it is familiar, instructing vs, that euen as a conduit of water which formerly ranne copiously, and continually coming to faile vpon a suddaine, wee haue recourse to the spring-head, to know the cause of this defect: whether it bee that the drying of the fountaine, depriueth the running water, both of an originall & nourishment: or whether the fountaine being entire the water faileth in its course, the pipe being either broke or stopt, that it being mended the water may bee restored to the vse of the citty, in the same plenty & purity it proceedeth from the fountaine: so, saith he, the Priests of God ought to repaire to the originall, and the tradition of the Gospell and Apostles, in keeping his commandements, to the end, that the reason of our actions may be deduced, from the same beginning, whence that deriueth its authority. That wee may not doubt, what is the tradition of which he speaketh: let vs heare what he saith a little before, to the same purpose. One alleadged to him tradition; whence is this tradition, replyeth he, is it from the Lord, from the authority of the Euangelists or Apostles? For that those things which are written, in the booke of the law, are to bee obserued, God himselfe testifieth, telling Iosuah that the booke of the Law, the scripture should not depart out of his mouth. If then it bee either commanded in the Gospell or contained in the Apostolicall writings, that they

Cypri. ad Pomp. aut. epist. Septo Epist. epist. 74. ex edit Pamell.

Cypr. ibid.

which come out of any hereſie, be it what it will ſhould not be baptiſed, let this holy and diuine tradition be obſerued. S^t. Cyprian reiecteth not the baptiſme of heretickes, but only becauſe he beleeueth not that it was a holy and diuine tradition, that it ſhould bee admitted; he is ready to receiue it, if it bee proued vnto him to bee ſuch a one; giuing vs the rule to proue it, by the apoſtolicall writings. He calleth then a diuine and holy tradition, all that which may bee iuſtified by them, as for other traditions, he putteth them aſide with this ſlighting interrogatory *whence is this tradition?* Now therefore ſuch traditions as theſe, we are ready to accept, prouided that the Papiſts, after the ſame method, manifeſt their originall vnto vs. When wee demand whence is this tradition? when beganne it? let them anſwere vs, it is drawne from the writings, it hath beene from the time of the Apoſtles.

CHAP. XVII.

That the only meanes to proue true antiquity, is to haue recourſe to the beginning by the ſcripture.

NOw that wee alledge S^t. Cyprian, it is not to authoriſe the truth, by the authority of men, only wee borrow their words, and fancies to expreſſe it. Wee wiſh that it may be conſidered, not who ſpeakes, but what is ſpoken. But if better authority here be called for, we will alledge ſupreme authoritie, that of the Lord preſcribing vs the

vs the rule *It was not so from the beginning*. Wisely then, and fitly, said Tertullian, *that which is the first, is the truer, and that which is from the beginning is first, and that which is of the Apostles, is from the beginning*. To which we adde only that which followeth of it selfe, that which is in the scripture, in the writings of the Apostles is of the Apostles. Tertul. contr. Marcion. l. 4. c. 5.

So then, in respect of this antiquity, doe wee not submit our selues to reason, when wee yeeld that our doctrine should be reiected, if it be not of the Apostles? Are not our proofes authētique to cōfirme the antiquity of our religion, when they are gathered out of their writings, the writings of the Prophets & Euāgelists?

The course which is taken, to proue the antiquity so much talked of in the Church of Rome, is a recourse to Fathers, and Councells. The more antient these Fathers and Councels are, proue they not this antiquity the more euidently? But what fathers, what Councells are more ancient, then the scripture? what antiquity then, is ancienter then the scriptures? what title more ancient then that which is of the same date with the scriptures? certainely it is an excesse of open blasphemy, to equalize either fathers or councells to Scripture, and yet this is done. But though this be done, yet it will not be said, that the Scripture is of a fresher originall then the fathers, and Councels, Impudency hath not yet ventured so farre. He then of whose side is the doctrine of the scripture, hath gained the prerogatiue of antiquity, and by consequent of truth. So then this question about antiquity is brought to this issue, that wee are to examine which

is the doctrine most consonant to Scripture, this being cleared, the controuersie of antiquity need to trouble vs no longer.

It is impossible otherwise to decide it: for let them alleage fathers, and Councells, as long as they will, this scruple still remained, to knowe if the Apostles haue so ordained. *Vniuersall consent* cannot be called to witnesse in this case, for to shew that, it would be requisite to aske all persons of all ages, vntill the Apostles. If the name of vniuersall consent, be attributed to that which is beleeued by the greater part, to the most receiued opinion, yet how shall we knowe and iudge of this kinde of vniuersall agreement? Must it be by Councells? Prouinciall Councells cannot giue vs sufficient assurance of it; and for generall let them shew vs that after that at Ierusalem which is registred in the Scripture, there was any one held before that of Nice, which was not celebrated vntill about the yeare 325. shall it be by the writings of the fathers which liued before this Councell? The [b] greatest part, yea & most ancient of them had this strange conceit, that we are to expect after the resurrection, an earthly happines here below, for the space of 1000 yeares, during which the Lord also shall conuerse with vs eating, and drinking. A doctrine which those Fathers propose as receaued of all the Church. The Fathers then are not sufficient witnesses, the consent of the Church is not a sufficient testimonie of true antiquitie. [c] But what shall we say of their consent in receiuing little children to the Eucharist? Shall we therefore beleeue this opinion to be ancient? Ancient indeed

[b] *Iust. Mart. in dial. cont. Tryph. Iren. cont. Haer. lib. 5. c. 33. Euseb. Eccl. hist. lib. 3 c. 36. Tertul. de spe fidel. prout citatur à Hier. in Cap. Isai. 36. c. Ezech. Vict. ap. Hier. ib. & in Cat. Script. Eccles. in nom. Papias. Lactan. lib. 7. c. 25.*

[c] *Aug. lib. 1. de merit. peccat. c. 20. & 24. & lib. ad Bonif. cont. 2 Epist. Pelag. c. 22. & lib. 2 c. 4. & 1 cont. Iulian. c. 2. & passim alibi.*

in reſpect of vs, but not of truth, which being truely ancient and Apoſtol call, hath condemned it of error, which doubtleſſe will be confeſſed by the Church of Rome. They which came after theſe ancients, haue corrected their errours, concerning the thouſand yeares habitation vpon earth, the worldly delights after the reſurrection, the admiſſion of children to the Communion. Their comming afterward, hath not preiudiced the priority of truth, which they ſet vp againe in her ancient ſplendor and Maieſty. The time which theſe fathers lived before them, aduantaged not their opinions younger then truth.

It is then a reaſonable offer which we make, to verifie the antiquity of our religion by the Scripture. It is an eaſie, neceſſary, and certaine diſcouery. For how few are there to be found, which either are verſed in antiquity, or can be? Seeing the tedious ſucceſſion of ſo many ages, the multitude of volumes which muſt be read, and peruſed for this purpoſe. A multitude, if we haue regard to the truth of the hiſtory we ſearch, defectiue; if to the leaſure or ability of the greater ſort infinite. Let them which haue beene verſed in theſe enquiries ſpeake, if they finde not through every age changes, and alterations? But the Scripture is expoſed to the view of every one; it is but one booke in which that which is neceſſary to ſalvation is eaſie to him, who is not preoccupated either with paſſion, or with a conceit of its obſcurity. This wee haue elſewhere demonſtrated, here we will only recite as appertaining to the matter we haue in hand, that which the renowned father *Chryſoſtome* ſpeaketh concer-

[a] *Chryſoſt. in illa tom. 4. edit. Sanct.*

ning this. *The Pagan saith, I would make my selfe a Christian, but I knowe not which side to fasten on. There are many contentions among you, every one saith, I speake the truth. I knowe not vnto what, or whom to referre my selfe: both sides pretend Scripture. But answere him, this maketh much for vs: for if wee should say that we beleeue reasons, there would be something to trouble one, but seeing that we stand to the Scriptures seeing they are plaine, and true, it is very easie to iudge of the matter. If any one consent vnto them he is a Christian: if he oppose them, he is far from their company.*

These are the very words of that father, which in his mouth will finde a great deale more favour, and lesse envy then in ours. Words which advertise vs, that the Scripture is the most especiall instrument to haue recourse to, in the search either of antiquity, or truth. Words also, which avouch that the Pagan himselfe, may iudge who is he that beleeueth, who speaketh agreeably to Scripture: although he cannot iudge of the truth contained in it. For they are very different things to iudge of the truth of a writing, and of the conformity of some discourse to it. The Pagans could not iudge of the truth of the Scripture, but according to *Chrysostome*, they might discerne, what tenet and opinion was most conformable to it. Now this sufficeth in the question of antiquity: for neither side doubteth, but that the Scripture is most ancient, that side then which shall be found most conformable to it, shall be the most ancient. The Pagans may iudge of this conformity, saith *Chrysostome*, how much

rather

rather then may the Christians. The shortest cut then to the composing of this difference, is to addresse our selues to the Scripture.

When one would knowe the antiquity of the priuiledges of a Colledge, or a society, he repaireth no whither, but to the Charter of the foundation. The instrument of the foundation of the Church is the Scripture: if we offer to verifie our antiquity, if we doe verifie it by the date of this instrument: wee proceed ingeniously, and our conclusion is irresistible. Let the ceasse then to reproach vs, that wee haue brought in a new doctrine, vnknowne in the times of the Apostles. Let them not for shame boast any longer of antiquity, seeing they refuse to be controlled by the Scripture, the most ancient monument of antiquity. Certainely they make but an vntoward enquiry into antiquitie, who measure it by a certaine number of yeares: who dreame that to haue beene alwaies extant, whose beginning they are ignorant of.

It is a safer course then, to proue antiquity by truth, then truth by antiquity. *Custome without truth*, as S^t *Cyprian* well obserued, *is but antiquity of errour*. The proportion, elaborate figure, the beauty of a medaile, statue, or an old peece of building is not knowne by the antiquity, but the antiquity of them is characterised by these conditions as by its infallible markes. So the glory and vse of the Sunne, are not discerned by his antiquity, but by his glory and vse, hee may bee iudged to be as old as heaven and earth. It is not with time in respect of truth, as it is in respect of nobility, the antiquity of which augmenteth its reuerence, making Cypriark Epist. 74.

king it more illuſtrious. Time contributeth no growth, nor luſter to truth. Shee was as much herſelfe, in her cradle, as ſhee is many centuries of yeares after. We muſt beleeue that the thing is, and afterward examine ſince what time it beganne to be. Let vs proue our religion to be true: and afterward let vs conſider its antiquity: yea by this meanes wee ſhall haue proued it; for vertue is ancienter then vice, trueth then lyes, ſuperſtition is after religion as ſickneſſe after health. So wee are ready to verify both the antiquitie of our religion, by its trueth, and the truth of it by its antiquitie: beginning at the well-head, the times of the Patriarches, Prophets and Apoſtles; that the proceſſe may be abridged, and ſpeedily ended.

CHAP. XVIII.

That vpon the ſuppoſition, that the Church of Rome hath ſometimes beene a true Church, it cannot be concluded, that ſhee is ſo at this day.

SO on their ſide thoſe counterfeit flaſhes of antiquity vaniſh, which now with a reall brightneſſe, ſhine more vigorouſly on our ſide. They who cracked ſo much of their antiquity, are found to be but vpſtarts: and wee which were flouted at as new comers, are found to haue the ſtrongeſt title to antiquity. Yet here they will demand, whether wee can deny but that the Church of Rome hath beene a true Church: ſeeing there is extant an

Epiſtle

Epiſtle of S^t. Paule addreſſed vnto her, in which her faith is commended, as being renowned through the whole world? Certes wee confeſſe, that the Church of *Rome* hath ſometimes been not *the* true church, but *a* true Church: that her faith hath beene commended, by the Apoſtle. We ſay alſo, that if they can make her appeare to vs at this day, as ſhee was then, wee will willingly ſhake hands with her. That neuertheleſſe, this cannot ſerue her for any prerogatiue; for if the Apoſtle directeth one letter to her, he wrote two to the Corinthians, if he extolled her faith, teſtifying of it that it was renowned through the whole world, he hath graced alſo the faith of the Theſſalonians with the ſame elogies. Theſe prerogatiues beneſit not any of thoſe Churches, at this day, with any priuiledge, why then doth the Church of Rome extract aduantages out of them? The Churches of Conſtantinople, Antioch, Alexandria haue ſometimes beene pure and flouriſhing Churches: but now who condemneth the not, as being fallen from the piety and doctrine of their anceſtors? But they adde, that the Church of God cannot faile or decay: a ſtrange pertinacy! The Churches which we haue named of Corinth, Theſſalonica, Alexandria, and Conſtantinople ſince that they are altered & changed: that they haue failed, and fallen away, are not permitted to haue recourſe to the priuiledge, and to the fauour which God had ſhewed vnto their predeceſſors, if they alleage, that they haue beene ſometimes true Churches, yet this conſequence will not be admitted, that therefore they are ſo now. It will eaſily and ſurely be manifeſted, that

a. Rom. 1.8.

b. 1. Theſ. 1.8.

they are no longer true churches; and that neuertheleſſe, the church of God hath not beene conquered by the gates of hell, but hath continued immoueable vpon the rocke, vpon which ſhee was built by the ſupreme Architect, the Lord Ieſus. It will be anſwered theſe Churches, that their anceſtors indeede were of the true Church, but that alſo the gates of hell haue not preuailed againſt them, that they haue ouercome temptations, that they haue vanquiſhed death, and ſhall vanquiſh the graue; that they which haue ſucceeded them, haue ſucceeded them in the name and title of the Church: not in truth of doctrine, not in purity of life, and that therefore they are not of the true Church. That it is not therefore ſtrange, that the promiſes made vnto the Church, ſhould be true, and yet not appertaine vnto them; ſeeing they are neither the true Church, nor true Churches, but barely ſucceſſors of ſome that haue beene.

Let the Doctors of the Church of Rome here tell vs in conſcience, if ſuch an anſwere be not pertinent, & beyond reply to the Eaſterne Churches, which are ſeparated from the Romane, when they alleadge their Anceſtors, when they ſay the fathers were of them. Why ſhould it not be permitted vs then, to vſe the ſame anſwere to them: that their predeceſſors made a part of the true Church, that the gates of hell haue not preuailed againſt them: but this honour and eſpeciall fauour of God aduantageth not their poſterity, vnleſſe they make it euident, that they haue not been Apoſtates from the doctrine of their fathers. Good parents may haue bad Children: and yet God

faile

failes not of his promiſe to the Parents, although the child receiue the ſtipend due vnto his iniquity: the piety of his parents ſerues but to encreaſe his condemnation. A good father cannot periſh, a true Church cannot fall away. But as it is but too common, that wicked children ſucceede good parents, which periſh in their ſinne, except they repent: ſo to a true Church an impure Church ſucceedeth, and periſheth in her impurity, vnleſſe ſhee be repurified and reformed. *Doe c* Matth. 3.9. *yee workes worthy of repentance, and preſume not to ſay, that wee are the Children of Abraham* (ſaid Iohn Baptiſt to the Iewes) *If d yee were the Children of Abraham, yee would doe the workes of Abraham*, (ſaid d Iohn. 8.39. the Lord to them, then when they bragged, that they were of the race of Abraham) They e then are the true Children of Abraham, which are his Children e. Rom. 4.16. in the faith, and they are truely the ſucceſſors of the & 9.7. Primitiue Churches, which haue ſucceeded them in the doctrine of the faith.

The anceſtors of the twelue tribes which reuolted, were of the true Church; for all this, could it be ſaid, after their reuolt, becauſe ſometimes they had beene, that therefore they were ſo ſtill, vnder pretẽce that the true Church cannot reuolt? doubtleſſe no, for when it was ſaid that the ten tribes at other times had beene of the true Church, that was alwaies vnderſtood of their pious and religious anceſtors: of them, meerely in reſpect of the outward profeſſion, and in regard of the opiniõ men might conceiue of them, before their reuolt. So their reuolt cauſed not that the Church ſhould reuolt, but diſcouered their hypocriſie, f More- f. Ierem. 3.11.

over it so fell out that Iudah, Beniamin, and the halfe tribe of Manasseh reuolted also with a worse apostacy then they of Israell; and consequently the reuolt was generall in all Israel; yet not withstanding it could not be said, euen then, [g] that the Church of God was reuolted, because that insteed of the reuolted multitude, God alwaies preserued his owne. A small number of the election of grace, [h] which groaned & sighed for all the abominations, which were committed in Ierusalem.

Ezech. 16. 51 & 23. 11.
2. King 16 21.
g. Esa. 1. 9.
h. Ezech. 9. 4.

CHAP. XIX.

That notwithstanding the reuolt of the Romish Church, the true Church hath continued whole and entire.

IN the Apostacy [a] which was to be in the Christian Church, and which at this day wee see to be, the same is come to passe. If the Iewes in vaine cryed *the* [b] *Temple, the Temple*, in vaine cry they now adaies, *the Church, the Church.* If there were nothing but the Temple, an empty name, a stately den of theeues. If it were sometimes answered them which boasted of it [c] *Trust not vpon lying words, The temple of the Lord &c.* May not wee now make the same answer vpon the like occasion. *They brag'd, that the law should not perish from the Priest*, nor the councell from the wise, nor the word from the Prophet, because these promises were made to the Church.

a. 2. Thes. 2. 3.
b. Ierem 7. 4.
c. Ierem. ib.

At

At this day the Romaniſts ſay the ſame, make the ſame vauntes, but that which was ſometimes anſwered thoſe vaineglorious hypocrites, *the law ſhall periſh from Prieſt, & counſell from the ſage*, is that which we tell our aduerſaries, it is that which wee deſire to be admitted to verifie, that wee may not be oppreſſed with theſe preiudices, wherewith the Iewes anciently endeauored to confute the Prophets and the Lord, the Prince of Prophets himſelfe, the ſupreame Prophet of his Church. d. Ezech 7.10.

At the time when the Lord came into the world: when God was manifeſted in the fleſh, and many yeares before that time, what was the ſtate, and outward face of the Iewiſh Church? What was the high Prieſt? What were the ſucceſſors of Moſes which pretended antiquity, ſucceſſion and the title of guides, and Paſtors of Iſrael? Surely enemies of God vnder the honeſt title of being his ſeruants: ſeducers of the People, vnder the demure ſhew of being their teachers: Corrupters of the law, wearing the ornaments, and ſitting in the chaire of interpreters; commending themſelves to the people, and by them commended vnder this magnificent title. Such was the Iewiſh Church to looke vpon outwardly, as well in thoſe which ſate & ruled in their Synagogues, in their great & little councells which they called the *Sanhedrin*; as in the route & multitude which followed approued, & adhered to thoſe diſorders. So miſerable was the face of the Iewiſh Church at that time, which yet had not alwaies beene ſo. But neuertheleſſe, in this ſo thicke and blacke darkneſſe God cauſed his light to

ſhine, reſerued his wheat amongſt this chaffe, in that infected multitude he preſerued a ſmall number from that ſpirituall peſtilence: ſmall indeed, but ſo vſeth to be the number of things of worth, excellencies are rarities. There is much ſtone, few diamonds: there are many dullards, few ſages. *It is the little flock to whom it hath pleaſed the father to giue the Kingdome.*

So then the Church which hath ſucceeded, which hath occupied the roome of the true Church, may become an harlot by being erroneous and apoſtaticall, and yet the true Church erreth not, is not abandoned of her Lord and huſband. The reply alſo, which here is made vnto vs, is impertinent, not tolerable, That the eſtate of the Church, was of another nature vnder the old Teſtament, before the firſt comming of our Sauiour, while the [e] heire was a child, and the Church enioyed not a full liberty; while ſhee [f] ſaluted the promiſes of the actuall exhibition of the Meſſiah, & of the abundance of Grace in him, a farre off, without obtaining them as yet. All this is true, but would they hence infer that the heauenly father hath diſinherited his childrē, vnder the old Teſtament, which he doth no longer vnder the new? That he hath proſtituted his ſpouſe, but now keepeth her in his Cabinet? No, our heauēly father hath neuer been without Children, our bridegroome without the Church his bride. It is true indeede that he maintained her more ſparingly, vnder the old, then vnder the new Teſtament, as the ſcripture teacheth, and wee beleeue. But wee

e. Gal. 4. 1. 2. 3

f. Heb. 11. 13. 39.

denie

denie that he forſooke her any more then, then now, for, *he which* g *toucheth you ſaith he, toucheth the apple of mine eye.* The Church then which reuolted vnder the old Teſtament, the Church which followed that reuolt was not the Church, but in name and in reſpect of the reuenues and dignities into which it ſucceeded, masked howſoeuer with the outward profeſſion of the true religion. This was the Church which forſooke God, this was the Church whom God forſooke. g Zach. 2. 8.

If then any Church in theſe times after the like manner become apoſtaticall, ought ſhe to haue any more priuiledge vnder the new, then vnder the old Teſtament? God deteſteth hypocriſie equally in all ages, yea the greater it is, the more abhominable it is vnto him. If then it be doubled in theſe latter times, the indignation of God is proportionably incenſed againſt it. The grace offered, excuſeth not, but agrauateth the neglect of it, ſo that there is no difference in that which concerneth the perſeuerance and revolt of the Church, vnder the law, or vnder grace.

This is our beleife and our doctrine in this point. Not that we would affirme, that the true Church erreth or falleth away finally in that which is fundamentall; although in ſome of her h members, ſometimes ſhe goe away for a time. But we affirme, that they who by moſt voices beare away the title of the Church, either haue erred, or may erre, euen fundamentally and finally. So when we ſay that the Iewiſh Church hath erred, wee vnderſtand not the true Iewiſh Church, but that which was ſo in appearance, which h Gal. 1. & 3. 1.

tooke

tooke vp its roome, and bare the outward cognisance of it, which had the externall calling, & succeſſion. After the ſame manner when we teach, that the Chriſtian Church may erre, that it hath erred, we vnderſtand not the number of the faithful, the number of their ſucceſſors in the faith, wee are confident that they cannot erre fundamentally, generally all together, and finally. Wee ſay indeede, that the Church which erreth, is that Church, which triumphing with the title of Chriſts ſpouſe, is indeede no better then a ſtrumpet.

CHAP: XX.

That they of the Church of Rome vſe a perverſe and ridiculous manner of Argumentation, while they conclude from the promiſes made to the Church, that they neither haue erred, nor can erre

IT is a friuolous tricke then, that they inſiſt ſomuch vpon the promiſes made to the Church, and to bring vs newes that ſhee [a] is built vpon a rocke, that the gates of hell ſhall not preuaile againſt her. It is to no purpoſe, that they alledge thoſe priuiledges, that ſhee is [b] the pillar and prop of truth, the ſpouſe of Chriſt, his [d] onely ſpouſe, that he is, and will be alwaies in the middeſt of her, that his [f] ſpirit guideth her into all trueth. The pith of our controuerſie lyes not in all this. Let him which denieth

a. Math. 16. 18

b 1. Tim. 3. 15.
c. Epheſ. 1. 32.
d Cant. 2. 16. & 6. 3.
e. Math. 28. 20.
f. Iohn 16.

nieth the truth of theſe promiſes, or envieth the church theſe elogies be *Anathema Maranatha*; let him be as a *Iew*, or a *Turke*. But as he is not truely a *Iew* which is one outwardly, ſaid the Apoſtle: ſo neither is ſhee alwaies the true church which is ſo in the account of men; but ſhee which g is ſo inwardly, whoſe glory and praiſe is of God, and not of men, h ſealed by his ſpirit, i knowne of him, & him onely certainly and k diſtinctly. All the qneſtion is, whether ſhee bee the true church, whom the world graceth with this title. If wee ſhould graunt that the church of *Rome* is the true church, doubtleſſe we ſhould confeſſe too, that ſhe never erred fundamentally. Let it then be verified vnto vs that ſhee is ſo, and we will giue way to all the reſt, we will ingeniouſly confeſſe our ſelues to haue beene ſchiſmatiques, in ſeparating our ſelues from her communion.

g Rom. 2. 28, 29.
h Ib.
i 1 Cor. 1. 2. Ephe. 1. 13.
k 2. Tim. 2. 19.

The principall queſtion then betweene vs and them is, whether they are the true church or no. This being ſo, is not their proceeding perverſe and ridiculous, when they take that for granted, which is the maine point of our cõtroverſie? For alleadging that they are the Church, they thence inferre, that they neither haue erred, nor can erre. This argument ſhould runne backward, they haue not erred, therefore they are the true Church. If a woman accuſed of adultery, of being taken even in the vile act of her vnchaſtity, inſteed of anſwering directly to her accuſation, and of acquitting her ſelfe, by this meanes to recover her good name now tainted, for all her defence, ſhould onely make a bare proteſtation, that ſhee were an honeſt,

chaſt woman, might it not be preſumed, that ſhe were either mad as well as diſhoneſt, or elſe as impudent as vnchaſt? What ſhould that Phyſitian bee thought of, which being examined about a fact of impoiſonment obiected againſt him, inſtead of iuſtifying his preſcriptions, and his application of them according to the rules of Phyſicke, would onely cry out that hee was a Phyſitian of much skill, experience, and fidelity? We accuſe the church of Rome (ſhe who will needs be called ſo) of being the whore, and the Babylon in the Revelation. We accuſe her Doctors of impoiſoning ſoules; ſhe anſwereth vs that ſhe is chaſt, and that ſhe is the ſpouſe of Chriſt: her Doctors tell vs that they are the ſucceſſours of the Apoſtles, and the ſervants of God; contenting themſelues with this poore ſilly anſwer, without any other proofe to iuſtifie themſelues. Truely if we ſhould accord that the Papacy is the ſpouſe of Chriſt; and that its Doctors are the heires of the Apoſtles, they would haue gained the cauſe: but what man is there ſo ſtript of reaſon which ſeeth not, that when we accuſe the Church of Rome for having erred, and plaied the Apoſtate, wee accuſe her of not being the true Church: That when wee accuſe the teachers of the church of Rome for being ſeducers, we deny them to be the ſucceſſours of the Apoſtles. So then, when for their compleat defence, they only oppoſe againſt vs theſe glittering titles, they doe no more then ſimply affirme that, which was principally called in queſtion; a pretty defence for them who haue none at all. True it is, that their proceeding would haue ſome equitie in it, if our accuſa-

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tion consisted in a naked assertion, and if we barely affirmed that, which we were not able to proue: for to a simple *yea*, it is enough to oppose as simple a *nay*, *You say it, we deny it.* Yet he that is innocent will not content himselfe with this easie come off, couragious as he is, he will doe more then acquit himselfe. But here the question is not about a bare affirmation, but a rationall proofe, so strongly backed, that there is no shift in sophistry, no wrangling deuise which they haue not recourse to, that they may not be bound to answer directly. Wee offer to lay open the whoredomes of the Church of Rome, and the impoisonments of her teachers. We propound this accusation fortified with reasons and proofes. Is not this on our part to proceed as we should? and on theirs by this vaunting, as vaine as it is bold, of the venerable title of the Church, the Pastors and Teachers of the Church, which they oppose vs with, to make themselues rather more suspected, then any whit iustified? Yet when they are prosecuted and driven even into the vttermost corner of their euasions, their last mine, as it were, by which they blow all vp is, *we are the Church of Catholike Doctors.* As if we disputed not with them about the truth of this title, as if this were not the summe and substance of our accusation, that they are not such as they would make vs beleeue they are. In doing which, they are like vnto a company of vnlearned Professors, who when they are puzled & nonplust by their auditors, for want of other reply, betake themselues to the authority of the chaire, and prerogatiue of the square cap.

CHAP: XXI.

That it is an vniuſt proceeding, to deny the change happened in the Church, vnder pretence that the Authors, time, and place of it cannot be ſpecified.

FOr all this they imagine, that they come over vs againe very ſhrewdly by a demand which they vrge vs with, preſſing vs to tell; where, when, and by whom the change in the Church was begunne. For preſuming that we cannot anſwere them exactly concerning this, they promiſe to themſelues in the ſequell this aduantage, that we ſhall be forced to yeeld vnto them, that ſince the times of the apoſtles, matters haue continued at that point which wee ſee them to be at at this day; neuer conſidering that it is the vnhappie condition of time, and the ordinary pace of the world to runne on into worſe, to looſe and deſtroy with time that good which deſerued to haue beene perpetuated by it. Not as if this corruption or contagion could at all endanger or hurt the true Church, the number of the faithfull and the elect, whom God ſuſtaineth in the midſt of the greateſt confuſions, and enlighteneth in the moſt feareſull eclipſes, as wee haue formerly ſhewed: but in as much as time ſhriueleth and wrinckleth, as it were, the face, and outward hue of all things.

Vnder the old Teſtament, before the publication of the

the yeare of Gods good pleaſure, he alwaies preſerved his Church, viz. his owne; yet no man denyeth, but the outward face of the Church was the ſubiect of many and great alterations: all confeſſe it, and hee which ſhould not, would deny the Scripture. Vnder the new Teſtament the ſame is happened, the Church of God neuer altered in that which is eſſentiall, much leſſe hath ſhee vtterly failed: but if wee conſider her outwardly, in the multitude in which ſhee lay hid as the graine amidſt the chaffe, here the change is notorious, wee offer to manifeſt it to him who doubteth of it. But wee ſay, it is a tyrannous law to compell vs to particulariſe the perſons, times, & places by whom, when, and where the change, and reuolt was begunne.

When the concealer of ſtolne goods is attached for felonie, the lawfull owner challenging his goods, and, verefying his title, gaineth his cauſe, and ouerthroweth the concealer, although he cannot ſhew where, when, and by whom the theft was committed. The Phyſitian forbeareth not to iudge of a diſeaſe, and to apply conuenient remedies vnto it; although he be ignorant of the time, place and occaſion of it.

Surely it is a weake concluſion in all matters, eſpecially in religion, to infer that no alteratiõ hath beene, vnder colour, that the author, time, and place of it cannot be punctually ſpecified. Such an accurate enquirie, a knowledge ſo exact in ſuch circumſtances dependeth of the hiſtories of times paſt: what then, if thoſe hiſtories bee not knowne? what if they bee not to bee found in the Records of Antiquity? What a

multitude of alterations haue all along happend, the first authours, times, and places of which, it is impossible to specifie? But who is not acquainted with the ordinary dealings of Innouatours? who knoweth not that they vse to misslay or abolish such copies, and evidences as might one day be produced against them? How many bastardly books haue beene fathered vpon ancient, and famous authors which they would haue reiected as monsters? This hath beene practised in all faculties, in Phisick, in Law, and also in Diuinity. It is then a hard and vniust proceeding in Romanists, to bind those who accuse thē for being Innouatours, to produce against them fragments foisted into the Registrie by their owne confederates whereas they produce more authētique, & vnquestionable euidēces.

He that should vndertake to conuince the Iewes of hauing adulterated, or rather abolished the purity of the ancient doctrine of their fathers: since the time of the Prophet Malachie, he would find himselfe hardly tasked, precisely to specifie the authors, times, & places of this so strange, & enormious an alteratiō. Yet it is as cleare as noone, that such a corruptiō, such a chāge hath beene in the Religiō of the Iewes. By what then is this so vndoubted a truth made euident? doubtlesse by the Scriptures, by which wee know what was the ancient Religion of the Iewes. The comparison of that samplar with the religion of the Iewes, as it was in our Sauiours time, discouereth what a great diuersity there is, betweene their new superstition and old religion: and consequently marketh out the change, though not the circūstances of it.

And

And indeede, when the Lord the ſonne of God accuſed the Scribes, and Phariſees, the Doctors and interpreters of the law, and convinced them of hauing corrupted the ancient and originall purity, he troubled not himſelfe to quote vnto them records and hiſtories, and exquiſitely to ſet downe where, when and by whom the innouation was begunne. He contented himſelfe with the Scriptures, and went no farther then the compariſon of doctrine. Yet who could better haue preformed ſuch an enterpriſe then himſelfe? who could number to the ſmalleſt ſcruples of time, and was ſuperlatiuely ſkilled both in Chronologie, and Hiſtorie. But he was willing in his owne perſon, to teach vs what method wee are to follow in diſcouering, and reforming abuſes, to wit, that wee are not bound, ſcrupulouſly to ſpecifie all thoſe circumſtances, which are of no importance to the maine point.

CHAP: XXII.

That there are changes which creepe on by little and little, and that it is hard, yea impoſible to ſpecifie alwaies the times, places, and authors of a change.

MOreouer we muſt needs confeſſe that which experience dayly thruſteth into our ſenſes, that there are alterations which creepe on and encreaſe by little and little, ſo that one cannot ſo diſtinctly perceiue them, that it ſhould be

be possible for him precisely to quote the very instant of every degree, in this almost insensible progresse. Who could ever obserue when, where, by whom, by what degrees the Frēch tongue hath been chāged? Yet must he needs be accounted void of iudgement, who from this difficulty, yea impossibilitie, would conclude that there hath beene no change in it. What old man is there, able precisely to obserue the minute, houre, day, month, yea yeare, in which he beginnes to bee an old man, to change his complexion, to feele the decaying of his strength and faculties? yet for all that, he must needs be senseleſſe, who in his old age should deny so sensible an alteration.

Now to apply these considerations to the estate of the Christian Church. Who knoweth not that in the Primitiue Church, the [a] errour of the Millenaries prevailed? Yet who is hee that can specifie by whom, where, when it began? Who can particularly tell when it ended, where, and by whom it was first condemned? Vpon this who will inferre, that this errour hath beene alwaies, that it is yet in the Church, or that it is not an errour, but an Apostolicall doctrine? It was also (as no man doubteth) an errour anciently received and approued by the Church, that the Sacrament of the [b] Supper was to bee administred to little children. Who will tell vs who was the first father of it? Where, and when it was brought in. Who will produce the records of an opposition made against it? Nay more, let any man tell when, and in what Councell such a doctrine was condemned? There is no man able to performe this, and shall we therefore say its a doctrine of the Apostles. It

[a] Vid sup. c. 37.

[b] Vid. infr. c. 17

It was an errour of the Fathers of the Primitiue Church, that [c] the ſoules of the Saints themſelues entred not into the heavenly Paradiſe immediatly after their departure out of their bodies. *Tertullian* excepted only the ſoules of Martyrs. But who is able to name the author, time, or place of the nativity of this ſtrange opinion? Yet it is moſt certaine, that this erronious doctrine, had its birth, growth, and period. It was an erroneous practiſe in the ancient church, to pray to God in the behalfe of the Patriarchs, Prophets and for the whole company of the iuſt deceaſed, for the Martyrs themſelues. Who is ſo verſed in the knowledge of antiquity, that can diſtinctly ſet downe the time, place, and firſt inventer of that ſo ſtrange a devotion; or the councell in which it was condemned, when, where it was firſt condemned? The difficulty, yea impoſſibility of rendring an exact account of ſuch particularities, ſhall it be a ſufficient ground to maintaine, that it alwaies was, and is ſtill in the church.

[c] *Irenæus hær. lib. 5. ad finē. Tertull. de an. cap. 5. Ambroſ. de bon. Mort. c. 10. Aug. in Enchir. ad Laur. c. 109.*

[d] *Epiphan. hær. 75. cont. Aer. lib. 3. tom. 1. Cypr. Epiſt. 34. ex edit. Pamel.*

There was a time when immediatly after Baptiſme, [e] the baptiſed partie was made to taſt milke, & hony, when his whole body was to be [f] annointed with oile when they were [g] to abſtaine a whole weeke after from waſhing themſelues. When they made vpon a certaine day in the yeare offerings for the nativity, that is, for the memory of the day of the Martyres ſufferings. When they thought it an impiety to faſt betweene Eaſter and Whitſontide, to worſhip kneeling. When [h] they prayed not but towards the Eaſt.

[e] *Tertull. de cor. mil. c. 4.* [f] *Dionyſ. Areop. de Eccleſ. Hier. ar. ch. 2. Clem. conſt. Apoſt. lib. 7. c. 43. § 44.* [g] *Tertul. Lib.* [h] *Baſil. de Spir. ſan. c. 27.*

When was it that theſe cuſtomes had their beginning? Or if they are Apoſtolicall, as it was ſometimes

thought when they were practiſed, how haue htey beene ſince altered? When began their change, by whom, in whatplace? If wee are not able to ſatisfie thoſe, which ſhould vrge vs with all theſe queries, muſt we needs therefore be obſtinate without reaſon, and peeviſhly deny the change of thoſe rites? And ſeeing the change of them was made with reaſon, muſt wee not confeſſe that they were not of Apoſtolicall, that is, of divine inſtitution?

Act. 15.29. It was an Apoſtolicall conſtitution, but which was to laſt no longer then the occaſion of it, that the faithfull ſhould abſtaine from victualls ſacrificed to Idols, from bloud, and that which was ſtrangled. Wee ſee that this conſtitution hath expired, but if wee cannot aſſigne the time when it gaue vp the Ghoſt, or the Synode in which it was abrogated, ſhall wee therefore affirme that it continueth vntill now? In the meane time, it is as abſurd to deny the originall of a thing, vnder pretence that the author, time, and place of it are vnknowne, as to deny the diſcontinuation and end of it, vnder colour, that it cannot be aſſigned by whom, where, and when it begunne to be diſcontinued. As if one ſhould deny that he had ever beene, the month, yeare, or perhaps age, of whoſe nativitie is vncertaine: or as if one ſhould deny that he were dead, the yeare, or perhaps age, of whoſe deceaſe is vnknowne vnto him.

It is then an abſurd cavill, to preſſe vs to ſhew that no change hath happened in the Church, by quoting the time, by aſſigning the place, by naming the Authors of it. But we argue rationally, when wee proue by

by experience, that there hath beene a change: when we compare the doctrine of the Apoſtles with that which prevailed in the church afterwards, and cleerely manifeſt the ſtrange diverſity, & repugnancy there is betweene them. When we compare the ſtate of the Romiſh Church, with that of the church in the firſt & pureſt ages, and make the diverſitie betweene them viſible and palpable? Although, this kinde of proofe being not eaſie, but to thoſe who haue skill in the languages, we ſtand not chiefly vpon it. And although it ſhould faile vs, which yet it doth not, yet therefore there ſhould not be any preſcription, or exception againſt Scripture. That which is come vp ſince, is new in reſpect of it, though ancient in reſpect of vs. But here the queſtion is not about the Antiquity of perſons. To which we adde, that if there ſhould bee any thing found as ancient as the Scripture, being not conformable vnto it, if its antiquity commend it, its falſity condemneth it ſo much the more, as it is the nature of evill to be the more pernicious, the more ancient it is.

CHAP: XXIII.

That it is not ingennous dealing, to vrge vs to anſwer where our Church was, and what Paſtors it had before the Reformation.

NOw the authors of theſe wrangling, cavilling proceedings, might ceaſe their captious quirkes, and take time to bluſh awhile. But as the contentious ſpirit of Sophiſtrie

is infinite in the invention of new trickes to perplexe a cause, they giue vs here another knot to vntie. God they say hath alwaies had a church on earth, this wee confesse: and that church hath from time to time had her Pastors, here we agree with them too. But then, say they, *where was your Church before Luther?* What Pastours, what Doctours had it? See here againe, how from the ignorance of man, they conclude the not being of the thing. Presuming that we cannot satisfie these demandes, and assuring themselues that we knowe not where our Church hath beene, and by whom it was guided, they take it for a matter already out of question, that therefore our Church was not at all. In which inference there is discovered a notable peece of wrangling; for it being presupposed (which yet is false, as it will appeare by and by) that we knewe not where our church was, and who haue beene our Pastours, since the alteration, and defection hapned in the church of Rome, might it in conscience hence bee concluded, that it was not therefore at all? Would this consequence be admitted, *Thou knowest not such a thing, therefore it is not, or hath not beene.* Yet this is the manner of their argumentation against vs. *You knowe not, say they, where your Church was, nor who were her Pastours, therefore she was not at all.* Vpon this it is, that they triumph and insult over vs, as if wee answering that we knowe not where our Church was, nor what Teachers it had, we should implicitly yeeld in the same answer, that she was not at all, or if she were, that shee was destitute of Pastours.

The like argument once deceaved the Prophet *Elias* when

when he knewe not where the church of the tenne Tribes was, nor who were its Guides. [a] *They haue forſaken thy couenant* (ſaith he) *they haue broken downe thy altars, they haue ſlaine thy Prophets, and I am left alone, and they goe about to take away my life alſo.* Hee thought himſelfe to be alone, becauſe his fellows were vnknowne vnto him. But the Lord made him ſee the imperfection of his vntoward Logicke, adverti ſing him that he had reſerved ſeauen thouſand to himſelfe, which had not bowed the knee to *Baal*. If then the Church of Iſrael might ſubſiſt ſo ſecretly, that *Elias* knewe neither her abode, nor her Paſtours, who will thinke it ſtrange, that the ſame caſe ſhould happen in the time of our Grandfathers: that then when the earth was overclovded with darkneſſe, God had a Church, albeit we are not able to ſpecify the place of her reſidence, or names of her Paſtours. It may not here be replied, that at that time beſide the hidden company, God had a flouriſhing Church in *Iudah*; in as much as it hath often fallen out, that the Church of *Iudah* equalled, yea exceeded [b] the church of *Iſrael* in corruption. So that *then* to behold the face of the church, as it was obvious to humane view, it could not be ſaid, but all lay in deſolation. But albeit that lamentable defection had not beene vniverſall in Iſrael and Iudah, yet the argument drawne from the eſtate of the Iſraelitiſh church would ſtill retaine its force, ſeeing that if ſuch a part of the Church might exiſt vndiſcernable, why may not the other parts alſo, and all other particular Churches ſubſiſt vnknowne?

[a] 1 King. 19. 10 Rom. 11. 4.

[b] This hath beene ſhewed already. c. 18.

It's a neceſſary conſequence, that that which hin-

dreth the whole Church from lying hid, ought alſo to hinder any of her parts: and the ſame power which preſerueth and ſuſtaineth the parts of the Church, viz: particular Churches, amongſt the moſt tumultuous confuſions and diſorders, ſhall conſerue likewiſe the whole Church. If we are to thinke, that the Church is alwaies viſible, and may be pointed at with the finger, becauſe the Lord preſcribing the meanes to compoſe differences, hath ſaid, *Tell it to the Church*, ſeeing they are particular Churches to whom recourſe in this caſe is to be had: this reaſon will proue as ſtrongly, that particular Churches ſhould alwaies be viſible. If it hinder not but theſe may be inviſible, as it is agreed vpon, neither will it hinder, that the Church totally in her vniuerſality may ſometimes be inviſible. If the Church be alwaies *ſet vpō the tops of mountaines*, if in conſequence, ſhe be alwaies viſible, the particular Churches ſhall be ſo too, ſeeing ſhe cannot be taken notice of, but in them and by them, and if ſhee bee not alwaies glorious and conſpicuous in her parts, no more ſhall ſhee be in the whole. If laſtly, it be thought that the Church ought alwaies to be viſible, alwaies expoſed to the eyes of men, becauſe *her Paſtours are the lights of the world, compared to candles which are not put vnder buſhells, but vpon Candleſtickes*, ſeeing this appertaineth to the Miniſters of particular Churches, the Churches in which theſe Miniſters are, by this argument ſhall continue alwaies viſible to the eyes of carnall men, which is manifeſtly falſe. But certainely. God hath not promiſed, that his Church ſhould bee alwaies elevated vpon mountaines; he

c Math. 18:17.

d. Eſa. 2.2.

e. Math. 5. 15. 15.

promiſed

promiſed indeede, that ſhe ſhould be placed there, and ſo no man doubteth but that this promiſe from time to time hath had its accompliſhment. But he neuer promiſed that ſhe ſhould be placed there alwaies, no more hath it fallen out ſo. On the contrary, God hath promiſed, that [f] *there ſhould be wings giuen to his Church, that ſhee might fly vnto her place, before the perſecuting Dragon.* And whereas, the Lord hath commanded vs, to empty our grieuances which wee haue againſt her brethren in to the boſome of the Church, when priuate reconciliation is impoſſible: this commandement is of the nature of thoſe which alwaies haue this condition vnderſtood, *when the thing is poſſible.* The Lord had regard to the time wherein he liued, and hath preſcribed a law which ought to be obſerued, but alwaies the poſſibility of obſeruance ſuppoſed, and an eſtate of the Church ſemblable to that in his time, when the Church diſcipline was not as as yet corrupted in this point. This Commandement then preſuppoſeth not, that the Church ſhould alwaies be obuious to the eyes of men, but that in the caſe propounded recourſe ſhould be had vnto her, when ſhee was ſo.

[f] Apoc. 12. 14.

As for the Paſtours of the Church, they are called the light of the world, not alwaies in relation to the effect, but to the duety; as they are called alſo in this reſpect the [g] ſalt of the earth, becauſe they were ordained for this purpoſe, and are bound to this duty. But then when they are in *effect* the light, it is a ſpirituall light, not diſcernable but to the eyes of the ſoule, & mindes of thoſe which are ſpirituall, *of thoſe which*

[g] Mat. 5. 13.

are

are in the house, as our Saviour expresseth it. So that none of these considerations can yeeld a sufficient argument, for the perpetuall outward visibility of the Church, neither in the whole, nor in her parts.

CHAP. XXIIII.

That the Church of God was before the last Reformation, where shee was, and who were her Pastors.

BVt if they will needs presse vs further yet, & demād where our Church was extāt immediately before our separatiō, we tell thē that shee was in Babylō, in captivity vnder the kingdome of Antichrist. [a]*Come out of Babylō my people*, it is written in the Revelation: the people of God were then in Babylon, albeit they served not the Gods of Babylon; and which is more, their Teachers were the Teachers of Babylon. If this seeme strange to any mā, let him call to minde the estate of the Iewish church before our Saviour had begunne his preaching. Might it not at that time haue beene demanded, where the Church of God had beene before, and who were her Pastours? What could one answere to this query? Might it haue beene said, that the Scribes and Pharises, and their adherents, the greater part of the people were the Church? alas they were nothing lesse: they were enemies of Christ and his Church the true answer then had beene to say, that the Church was a small number of righteous persons, which groaned vnder the burden of that spirituall tyranny, which lamented the desolation come

vpon

vpon them by the corruption of the ancient doctrine and diſcipline. That the Doctors of the Church were the Phariſes, of whom the Lord teſtified, that they ſate in Moſes chaire. Now we ſay the very ſame thing. That God before the reformation begun in the daies of our fore-fathers had a Church in the midſt of Babylon, in the midſt of the Popiſh and Antichriſtian church: but that this church howſoeuer, was not the multitude of thoſe who had receiued the [b] marke of the Beaſt, and worſhipped it, but the ſmall [c] company of thoſe which miſliked the Roman tyrannie and corruption, of whom, ſome from time to time being detected, haue beene baniſhed, others cruelly put to death, and ſlandered to haue beene guilty of horrible and hainous crimes, to make their perſons odious to the people, & their memories execrable to poſterity: had not God by his prouidence, maugre the ſubtiltie and furie of calumnie, preſerued the monuments of their faith and pietie euen vnto this day. Such were the poore *Waldenſes* conſtrained to wander to & fro, ſuch alſo were the exiled *Albigenſes*.

[b] Apoc. 14. 9.
[c] Apoc. 20. 4.

Concerning that which is further demanded of vs, who were the Teachers of the Church during that time ſo full of confuſion then when Babel raigned: We anſwer that queſtionleſſe the holy Ghoſt alwaies inſtructed his Church [d] inwardly, and that outwardly they were the very ſame which taught publikely, namely the Doctours of the Romiſh Church. But ſome man may here ſay, that by conſequent they were true Teachers: to which we anſwer, that in ſome ſort they were true: as the Scribes and Phariſes were both true

[d] Ioh. 16. 13.

Teachers and seducers: true when they sitting in *Moses* chaire, teaching his doctrine, the people receiued wholsome instruction by their Ministery: Seducers when they sitting in their owne chaire, teaching their owne traditions, their owne inventions, they [e] who perished, the people whom [f] God had not chosen sucked in the poison which they tempered. Thus it was in the Iewish church before the Lord had begunne to manifest himselfe to the world, otherwise God had not had a Church. This being true and evident, it should not be necessary sollicitously to insist vpon a farther answer to the demand, *How this could bee?* When there is an agreement about the thing, it is curiosity to inquire after the manner of it.

[e] 1. Cor. 1. 18. 2. Cor. 2. 15.

[f] Rom. 11. 1. 7.

Yet that we may leaue no scruple behinde, we will tell them after what manner God vseth false Teachers to instruct his people. The Scribes and Pharises propounded the word of God, and read it amongst the Iewes before the comming of our Saviour, so much as was necessary to salvation: but they mingled their leaven with it, they thrust in their expositions, glosses, and traditions; the true Church sustained her selfe with the word, and reiected the leauen, the false glutted her selfe with the leauen, and let passe the word. What strange matter is there in all this? The sheepe in their pasturage where there are some venomous hearbes, and others convenient for this nature, knowe well how to choose that which is proper for them, & to let alone that which is hurtfull: and shall the sheepe of Christ be vnfurnished of this discretion? They of whom it is said, [g] that they heare his voice, knowe it, follow

[g] Ioh. 10. 4. 5.

ſollow it, and fly from the hand of a ſtranger.

Who then will wonder any longer, that before the great Reformation which the Lord hath begunne in theſe latter daies, as it were in the decrepite age of the world, the Church hauing truth propounded vnto her mixed with lyes, hath embraced the truth and reiected the lyes. Surely this truth hath founded alwaies in the Church, it hath beene in the mouthes of the Romiſh Doctours, as the benediction was in the mouth of *Balaam*. This truth, *that there is one God, Creatour, and preſerver of all things, that the Father, Sonne, and Spirit, diſtinguiſhed, but not diuided, are this God: that the vniuerſe being created for man, and man after the image of God, he by his ſinne hath drawne vpon himſelfe anger and malediction. That the ſonne of God hath taken our nature vpon him, and in it hath expiated our offences, that all theſe which beleeue in him, which repent in ſyncerity obtaine mercy. That therefore we ought to loue ſo merciſull a God, to call vpon him, to giue him thankes.* Thus farre the Scribes and Phariſes were in *Moſes* chaire, in the chaire of the Prophets, of Chriſt and his Apoſtles: thus farre they were to be harkned to. Thus farre the Church did heare them: But whilſt they added to this truth their lyes, to this ſpirituall bread their leauen: then they ſate in their owne chaire, they were to be heard no farther; then the true church ſtopt her eares againſt them, the falſe ſhe liſtned to them.

Thus we anſwer to this importunate queſtion, *How may this be?*

By the ſame reaſon alſo, we are not perplexed for

an anſwer, when they aske vs, what is become of our forefathers? This interrogatory propoſed by the Pagans to the firſt Chriſtians, extorted from them an anſwer odious in the mouthes of children ſpeaking of their parents, that God was marvellous in his waies, but in all likelihood they were damned. Thankes be to God, we are not driuen to ſuch ſtraites. In Paganiſme there was nothing which might ſaue, no word of grace and mercy: in the doctrine publiſhed in the church of Rome, there was ſomething to bee choſen, and they who picked it out carefully, and applyed it to their vſe were ſaued. Why ſhould wee doubt but that many thouſands of our fathers did it? God hath knowne how to preſerue a church to himſelfe in the midſt of the moſt horrible Apoſtacies, confuſions, and deſolations, happening vnder the old Teſtament ſince *Malachie*. Should his arme be ſhortned vnder the new? No, but [b] Eternall as he is, he is alwaies like himſelfe.

[b] Mal 3.6.

Now then let importunate curioſity ſurceaſe thoſe queſtions, framed only to diſtract the ſimple: *Where was your Church? where were your Paſtours?* Our church was in *Babylon*, and her Teachers for want of better, were the Teachers of *Babylon*. Concerning that which they trouble vs farther with; why therefore we haue not imitated our forefathers example, why we are come out of *Babylon* if they were ſaued init? We will giue reaſons for it hereafter [a] in their proper place.

[a] In cap. 37.

CHAP.

CHAP. XXV.

Of the true ſucceſſion of the Church, what it is, that it dependeth not of ſucceſſion, either naturall, or Politicke.

NOw becauſe they mainely oppreſſe vs, with the preiudice, which they make againſt vs about *Succeſſion*, which they ſay is of great moment and pretend moreover, that they haue it, and that we haue it not; that they haue continued alwaies, that we are lately come in by the by, croſſing their line of ſucceſſion, let vs conſider what ſtrength this pretence for them, & exception againſt vs may haue.

Now that the ambiguitie of the word may not intangle vs, we muſt knowe what kinde of ſucceſſion they meane. If it be a naturall ſucceſſion, from father to ſonne, from generation to generation: we ſay that the ſucceſſion of the Church dependeth not of ſuch a ſucceſſion. It was, and is ſtill the prerogatiue of the obſtinate Iewes, that they are the ſucceſſours of the [a] Patriarches and Prophets, in reſpect of carnall and naturall generation, yet they are farre enough from being the true Church. They haue ſucceeded their religious Anceſtors in being men, this ſucceſſion is naturall. They haue not ſucceeded them in being faithfull men, this ſucceſſion is ſpirituall. If they vnderſtand a politicke ſucceſſion, in reſpect of the place and auctority, one ſucceeding another in order, and with-

[a] Rom. 9. 5.

out interruption, we affirme, that the Church is not faſtned to ſuch a ſucceſſion.

How often doe the Prophets complaine, that the people of Iſraell, their kings, and Prieſtes were all gone out of the way and quite diſordered by idolatry? albeit their kings were ſucceſſours of good kings, and their Prieſts of good Prieſts. The Scribes and Phariſes enioyed not they this kind of ſucceſſion, which we call Politicke? Were they for all that the true Church? yea were they not [b] ſeducers of the people, corruptors of the Law, ſworne and deadly enemies of the Lord and his doctrine. Now againſt this truth ſo evident, it is impoſſible they ſhould reply any thing, but it will be very friuolous. If it be ſaid, that Malachie propheſieth, that [c] *the Prieſts lips ſhall preſerue knowledge, that the people ſhall ſeeke the law at his mouth*: wee anſwer that in that place, there is not contained a prediction of an after euent, but a declaration of a duty. For indeede preſently after the Prophet accuſeth the Prieſt, *for hauing gone out of the way, for cauſing the people to ſtumble.* A manifeſt proofe that theſe words: *the lips of the Prieſt ſhall preſerue knowledge*, haue no other emphaſis thē to ſignifie, that the lips of the Prieſt ought to preſerue knowledge. There is nothing more frequēt in Scripture, thē to propoſe a duty in the future tenſe. Almoſt all the commandements of God runne in this forme: [d] *Thou ſhalt haue no other Gods before me, Thou ſhalt not make to thy ſelfe any graven image: Thou ſhalt not take the name of the Lord thy God in vaine.* &c. He that ſhould inferre vpon theſe formes of ſpeech, that theſe Cōmandements ſhall neuer bee broken, would hardly proue himſelfe a reaſonable creature. So

[b] Mat. 23. 16. 27. 19.

[c] Mal. 2. 7.

So the true ſucceſſion of the Church, is not alwaies ioyned to this politicke ſucceſſion which of it ſelfe without the ſucceſſion of piety, is like to the ſucceſſion of darkneſſe to light, of ſickneſſe to health, of an infectious aire to a wholeſome, of barrenneſſe to fruitfullneſſe, of a Tyrant to a good Prince. That ought to be accounted the true ſucceſſion, which is the ſucceſſion of truth. *To haue the ſame minde and opinion, is to haue ſucceſſion of the ſame ſeate; not to haue the ſame opinion is to be contrary in reſpect of the ſeat. The ſucceſſion of the ſeate hath but the name of ſucceſſion, the ſucceſſion of opinion hath the truth of it,* [d] ſaid Nazianzane, and in ſaying ſo, hath taught vs in what ſenſe, the Lord would haue the [e] Scribes and Phariſes to be heard as ſitting in Moſes chaire, to wit, when they ſought like Moſes, ſo farre as they are the ſucceſſors of Moſes in doctrine. But that hindreth not but that he hath commanded alſo, [f] to take heed of the leauen of the Phariſes, when they ſit not in his Chaire, but vpon a ſtoole of their owne making.

τὴν δὲ ἑνὸς γνώμην καὶ δόξαν ἔχειν, τὸ μὲν διαδοχῆς εἶναι, τὸ δὲ διαφορᾶς ἐν τῷ διαδέχεσθαι. καὶ ἡ μὲν τοῦ τόπου διαδοχὴ, ὄνομα μόνον ἔχει διαδοχῆς· ἡ δὲ τῆς γνώμης, καὶ τὸ ἀληθὲς ἐν τῷ διαδέχεσθαι. Nazianzen. orat. 21. in laud. Athan.

d

e Mat. 23. 2.

f Mat. 16. 6.

But what hath the Church of God then no certaine ſucceſſion on earth? Yea the Lord hath ſaid, [g] *that as the ſubſtance of the oke and Teyletree is in that which they caſt, ſo the holie ſeed ſhall be her ſubſtance.* But this ſucceſſion is not tyed either to the naturall, or to the politicke ſucceſſion, but it dependeth onely of the free diſpoſition of him, [h] *who turneth riuers into a wilderneſſe: and the water ſprings into drie ground, A fruitfull land into barrenneſſe, for the wickedneſſe of them that dwell therein who turneth the wilderneſſe into a ſtanding water: and drie ground into water ſprings.*

g Eſa. 6. 13.

h Pſal. 107. v. 33. 34. 35.

CHAP.

CHAP: XXVI.

That the Popes authority, is not originally deriued from the Apoſtles.

BVt to come nearer to this matter, the Romiſh Church hath no kind of lawfull ſucceſſion, not that of gouernment and policie, not that of rites and ceremonies, no not the ſucceſſion of perſons, leaſt of all that of doctrine.

Shee hath not that of the policie of the ancient Church, for in the ancient Church there were no Popes, no Cardinalls, no Patriarches, no not Archbiſhops and Biſhops after the Romiſh faſhion. All the Apoſtles in reſpect of the power of the keyes, and authority of the Apoſtleſhip were equall. If there were any difference betweene them, it was not in reſpect of their function. For *it* they were all [a] ioynt tenants immediately to the ſupreme Apoſtle, the Prince of Apoſtles the Lord Ieſus. From him they all immediately receiued the ſame commiſſion, to teach all nations, the [b] ſame power to forgiue ſinnes. Their names were equally written vpon the twelue foundations of the high Ieruſalem: they are placed vpon twelue thrones, not ſubalternate, but coordinate, in the ſame pitch & eminēcie, of the ſame dignitie, even as the twelue tribes. They are (ſaid Conſtantine the great in the Councell of Nice) twelue pillars, not then vnderpropped by one another, but which being ioyned together bare vp the

[a] Ioh. 20, 21.

[b] Ioh. 20. 23.

[c] Apoc. 21. 14.

[d] Mat. 19. 28. Luc. 22. 30.

[e] *Geloſ. Cyzicen Act. Syn. Nic. lib. 2. c. 7.*

the edifice of the Church. Be it, that the Lord hath promiſed the keyes of the kingdome of heauen to S^t. Peter, he [f] hath beſtowed the ſame power vpon the other Apoſtles: be it, [g] that he hath prayed that his faith might not faile, he hath [h] prayed alſo for all the faithfull: be it, that he hath exhorted him thrice, [i] to feede his ſheepe, this was becauſe he had denied him thrice, [k] A triple deniall wanted a three-fold reeſtabliſhment: he which had ſtumbled thrice, was to be lifted vp thrice. Shall any extraordinary priuiledge be allowed him becauſe of this reeſtabliſhment? Muſt thoſe ſeruants which are moſt frequently and earneſtly put in minde of their duties, for this be ſuppoſed to be in greater auctority? ſhall they be placed in a degree aboue the other? Nay they themſelues interpret it on the contrary, and take it for an angrie diſlike their ſuperiours haue of them: they are vexed for it with S^t. Peter, and if their Maſters could ſee in to their hearts, as his could, they would ſay with him, [l] *Thou know'ſt that I loue thee*, thou know'ſt that I deſire to ſerue thee, Finally be it, that the Lord hath ſaid vntohim, [m] *Thou art Peter, and vpon this rocke will I build my Church*: [n] The moſt ancient and moſt renowned amongſt the fathers teach, that Chriſt vnderſtood not the the perſon, but the confeſſion of S^t. Peter; not Peter viz: the rocke which confeſſed, but the rocke by him confeſſed, viz: Ieſus Chriſt our Lord. Howbeit, wee willingly confeſſe, that the Church hath beene built vpon S^t. Peter, but not vpon him onely. He is one of the foundations of the Church, but not the onely foundation of it, one of the twelue

f Ioh. 20. 23.
g Luc. 22. 32.
h Ioh. 17. 20.
i Ioh. 21. 15. 16. 17.
k Τὶ τριπλῆν ἀρνησιν τριπλῆ ἐπανορθώσεως, ἐχρῆν ἐπανορθωθῆναι. *Pelus. lib. 1. ep. 103. Timoth. Anag.*
l Ioh. 21. 15.
m Mat. 16. 18.
n *Greg. Nyſ. in Teſt. & vet. Teſt. de Trin. cont. Iud. Cyril. de Trin. lib. 4. Chryſ. in Mat. hom. 55. Hil. de Trin. l. 2. & 6. Aug. retract. l. 1. c. 21. in Ioan. tract. 124. & alibi ſæpe. Hieron. in Abdiam c. 1.*

pillars, one of the twelue Iudges of the twelue tribes Iſraell, but not the foundation of theſe foundations, the pillar of theſe pillars, the Iudge of theſe Iudges, but a collaterall foundation, a collaterall pillar, a collaterall Iudge with the other Apoſtles his companions. Furthermore S^t. Peter vndertooke not, to depoſe Kings, or to vſurpe any ſuch authority, contrarily he hath ioyned theſe two duties together: [o] *Feare God, honour the king*, how heatheniſh a tyrant ſoeuer, and Perſecutor of the Church, the Emperour at that time was. [p] He had no dominion likewiſe ouer the other guides of the Church, whome he calleth his companions in office.

[o] 1.Pet.2.17.

[p] 1.Pet.5.12.

Now albeit S^t. Peter ſhould haue had that authothority, which is attributed to the Pope at this day, yet they are ſtill to proue, that it died not with him. And if his authority of Apoſtle-ſhip ſuruiued him not, how much leſſe that of being the Prince of the Apoſtles? If the other Apoſtles in regard of their Apoſtle-ſhip, haue not left themſelues ſucceſſours, how ſhould he leaue his iuriſdiction ouer them behind him? He had the gift of doeing miracles, to whom hath he particularly bequeathed this faculty? Can the Pope doe any miracles? He was the Apoſtle of the circumciſion: is the Pope the Apoſtle of the Iewes? Theſe offices of the Apoſtles were extraordinary, like that of Moſes, which was extinguiſhed in his perſon, and did not outliue him. As then the Biſhop of Epheſus ſhould idely haue challenged to himſelfe the authority of Iohn the Euangeliſt, & the Biſhop of Alexandria that of S^t. Mark, albeit that tradition report, that theſe

two Apoſtles had biſhops for their ſucceſſors, S^t. Iohn at Epheſus, S^t. Mark at Alexandria: Even ſo the Popes vnreaſonably vſurp the authority of S^t. Peter, vnder pretence that tradition maketh them his ſucceſſors. So that, in this reſpect, the Papall Monarchie hath no Apoſtolicall ſucceſſion, ſeeing that not only, it hath not had its originall in the times of the Apoſtles, but alſo this kind of ſoveraignetie was a long time after vnknowne in the Church. [q] S^t. Cyprian calls Cornelius Biſhop of Rome, his collegue and Co-Biſhop, and the other Biſhops *coepiſcopos*, or the fellow Biſhops of Cornelius; he blameth him for hauing receiued thoſe, which the other Biſhops (whom hee calleth the fellow Biſhops of Cornelius) had excommunicated; hee ſets before him the ſtatute of the diſcipline of thoſe times, inioyning that the cauſe ſhould be iudged, where the crime was committed; a ſtatute, which he groundeth vpon iuſtice and equitie, vpon the commiſſion giuen to all Paſtours, and the power which euery one of them hath by vertue of his Commiſſion, ouer that portion of the flocke which is aſſigned him, of which he is to giue account vnto the Lord. Likewiſe he ſharpely reprehendeth Stephen alſo Biſhop of Rome, teaching that as there is but one Church through out the whole world deuided into many members viz: particular Churches: ſo there is but one Biſhopricke diuided into many particular Biſhopricks. He attributeth the ſame authority to the other Apoſtles with S^t. Peter, [t] although to denote vnitie it was ſaid to S^t. Peter, I will giue thee the keyes of the kingdome of heauen.

[q] *Cypr ep. 52. ad Anton. edit. Pamel. & alibi paſſim.*

[r] *Epiſt 55. ad Cornel. S. Auguſti. in Concil. Africa. contenta ad ipſo Pontificio. edit. Ebingeri.*

[t] *Idem de vnita. Eccleſ.*

It is not then to the person of S^t Peter, but to Peter as representing the vnity of all the Apostles. Of which mind also are [t] S^t. Hierome, and S^t. Austen. [u] The synod of Alexandria addresseth their synodall epistle, not to the Bishop of Rome in particular, but to him conioyntly with the other, without the interposition of any distinction betweene them. Athanasius neuer calleth him otherwise, then his Co-bishop, and Comminister, his fellow Bishop, and fellow Minister. Hosius subscribed *first* to the Canons of the Nicene Councell, not as representing the Bishop of Rome, but generally the Westerne Churches: after the same manner as the Bishop of Alexandria those of *Egypt*, *Lybia*, *Pentapolis*, *&c*. Hosius was not there then, to represent the vniuersall Bishop of the Church, but to represent the Churches of the West, as every of the other Bishops, Churches of a particular circuit or iurisdiction, as it may more amply be seene by their subscriptions. Lastly, that which hapned vnto the Pope in the sixt Councell of Carthage puts all out of doubt, and admitteth of no reply. A certaine lewd companion named *Appiarius* deposed from his Ministeriall function and preferment by the Bishops of Africa, repaired to *Zosimus* then Bishop of Rome, who hauing reinstituted him, and deeming this a fit occasion to enlarge the bounds of his dominion, graspeth it fast, and posteth this *Appiarius* reconfirmed with his Embassadours to the Councel of Carthage, giuing them moreover in commission, to demand that the vniuersall authority of the Pope should bee acknowledged by the Councell, alleaging to that purpose

[t] *Hieron. cont. Iouin. lib. 1 c. 14 August. tract. in Iohan. 119 & 224.*

[u] *Gelas. Cyzi. act. Concil. Nic. p. 2. c. 28.*

Tom. 1. Concil. Concil. Carthag. 6. an. 420. Vid. Cent. Magd. Cent. 5. cap. 9.

a

a Canon of the Nycene Synode. Vpon theſe paſſages *Zoſimus* dying, *Eulalius* is choſen in his place, by the greater part of the Clergy and people: but he gaue place to the violence of *Boniface*, who out of his ambition proſecuted that which *Zoſimus* had demanded, touching the acknowledgement of his primacy. The Councell flatly denied, that there was any thing in the records of the Nicene Synode, which might favour his pretended primacie, and in the mean time ſent Commiſſaries to the Patriarchs of *Conſtantinople* and *Alexandria*, to haue a ſight of the authenticke copies of the acts of the Councell which were kept by them. Vpon this Pope *Boniface* died. *Celeſtine* ſucceeded him, who alſo with the like heat, claimed the approbation of his fained authority. But the Councell having already diſcouered by the report of their Commiſſaries, that the authenticke copies of the Nicene Synod contained no ſuch matter as the proud Biſhops of Rome required, blamed their fraud, checked their inſolencie, and adiured them to receiue no more appeales, adding this notable reaſon that *the grace of the holy ſpirit would not bee wanting to any Prouince, vnleſſe ſome man imagined that God could inſpire iuſtice to one only, and that he would withhold it from an infinite number of Biſhops.* In epiſt. Concil. Afr. ad Celeſt. Niſi forte quiſquam eſt, &c,

Now, this hiſtory maketh it appeare vnto vs, that vntill that time, the Churches of *Africa* had not acknowledged the Pope. So that if at this day, there were any in thoſe parts of the world, which did acknowledge him, they ſhould not be their ſucceſſours in *this*. If the Pope hath beene from the beginning

vniverſall Biſhop, how happened it that at that time he was not vniverſally obeyed by the Church? But it is no leſſe remarkable, that the Popes which required this acknowledgement from the Councell, ſent not men to expoſtulate with that aſſembly by authority, much leſſe to excommunicate them vpon their refuſall as ſchiſmatickes: as alſo, that they alleaged no Scripture for the primacie, but onely the Canon of a Councell. Yet they vſed a ſtrange boldneſſe, in daring to falſifie the Canons of the Nicene Synode: A fraud yet of which their ſucceſſours ſeeme to haue beene aſhamed. For in the decrees of the Nicene councell, as we haue received them from them, there is nothing extant which maketh for the primacy: but in them, the other Patriarches are rather equaliſed to the Biſhop of Rome. Laſtly, the harſh cenſure, with which this councell entertained the Pope, which nevertheleſſe was but provinciall, witneſſeth it not, that at that time his authority was new? This being ſo, ſeeing that ſucceſſion muſt drawe its line from the *firſt*, and that the firſt Romane Biſhop had not that authority which he hath that now raigneth: it followeth, that there is no ſucceſſion in the Pope-ſhip, and by conſequent not in the whole ſtate of the Papacie.

CHAP.

CHAP. XXVII.

That the Cardinalls, Patriarchs, Archbishops, Bishops, Priests, Deacons, Monkes, and Nunnes of the Romish Church, are not of Apostolicall institution.

AFter we haue examined the succession of the supreame degree of authoritie in the church of Rome, come wee now to the inferiour orders, and first to the Cardinalls. Who is so ignorant at this day, as to thinke, or so impudent as to affirme, that their institution was in the times of the Apostles: or that their office, such as it is at this day, was in the church a good while after the age of the Apostles. The church increasing, there were created by the principall churches [a] *Presbyteri Cardinales*, that is to say, principall, or chiefe Elders. *Diaconi Cardinales*, principall or chiefe Deacons. Their office was limited within the iurisdiction of the church where they were created; if at Rome, within the iurisdiction of the church of Rome: if at Carthage, within the iurisdiction of the church of Carthage. Their charge was a superintendency over the common Elders, and common Deacons. The Cardinalls at this day, haue nothing of it but the name, their charge is quite of another nature, their institution is altogether different. They are now the electours of the Pope, which they were not anciently, except those of the citie

[a] *Polyd. Virg. lib. 4. de inven. c. 19.*

tie of Rome as making part of the Clergie. Now they take care of the affaires of all those churches, which are obedient to the Pope: anciently their charge was bounded within the circuit of one church alone. Howsoever it's true indeed, that by hypocrisie, they beare now adaies certaine titles, which seeme to assigne and to binde them to certaine parishes in Rome; to the end that they may retaine, if not the truth, yet the name of what they were anciently. Anciently their authority allowed them not any degree aboue Bishops: now they are, as it were, Princes of the bloud in the church, next to the triple crowne. So then the Cardinalls haue no succession deriued from the Apostles, and by consequence neither the church of Rome, in respect of this part of her policy.

As for the Patriarchs, there were none of them also iu the times of the Apostles, nor a long time after. Only we read in the decrees of the Nicene councell, that their iurisdiction is called *an ancient custome*, a tearme very different from *an Apostolicall tradition*. Moreover the Patriarchs were supreame, and equall to the Bishop of Rome in iurisdiction: he was but their companion, albeit he were first in order. All the other Patriarchs haue long since renounced the communiō of the Romāe church: he the Pope also will no lōger be accoūted a Patriarch. The Patriarchs which are at this day in the Romish church, are elected by the Pope, who hath no power to choose thē, seeing that at their first institution (which howsoever was not Apostolicall) they were his fellowes in authoritie. So the Patriarchs of the Romish church haue no lawfull succes-

b Can. 6.

sion

ſion, their beginning being not not from the true beginning, the times of the Apoſtles, yea not from the primitiue inſtitution of Patriarches.

The Romiſh Archbiſhops and Biſhops at this day are nothing like thoſe ancient, primitiue ones, I ſay not onely in reſpect of their manners, but alſo in reſpect of their authority. Their authority at this day dependeth barely of the Pope: anciently, it was not ſubiected but to the Companie of Biſhops; They might not be depoſed, but by the common conſent. They were not bound, to runne to Rome for their election; But they gaue their mutuall aduice, one to another, both in the election and depoſition of a Biſhop. Anciently they had no ſuch authority ouer the magiſtrate, as they at this day vſurpe. It's worth the obſervation, to ſee how matters are changed. Their authority in reſpect of the Pope, is become ſlauiſh: in reſpect of the magiſtrate, tyrannicall. This is their comfort, that they haue gotten on the one ſide, that which they haue loſt on the other; ſo they would haue it, chooſing rather to be ſubiect to one who is far from them, and whoſe greatneſſe dependeth of theirs, then to many which are neare them, and whoſe luſtre might obſcure theirs. In regard of this order therefore, there is no ſucceſſion in the Church of Rome.

In the ancient Church there were Elders tearmed *Preſbyteri*, from whence came the name of *Preſbſters*, Prieſts, But the Prieſts of the Romiſh Church retaine nothing of them, but the name. Their Principall office was to teach and inſtruct, where as the Romiſh c. 1. Tim. 3. 89.

Prie sts for the most part, are vnlearned idiots, and by consequence are no otherwise successours of those Primitiue ones, then darknesse, pouerty, sickenesse, succeed light, wealth, health. Now this default, cannot be excused, by alleaging that it is the fault of the persons; for so it is in Ecclesiasticall functions, that where the incapacity of the person is, the function cannot bee. I call here the incapacity, not simply the fault of the person, but the impossibility of discharging the function. The woma which hath no milke, cannot be a nurse, and if she take the office of one who hath vpon her, this cannot be in the qualitie of a nurse, shee cannot be a nurse beyond the name. So he which hath not in some sort the abilities requisite for teaching, he cannot possibly be a teacher; if he succeede one that could and did teach, he succeedeth him not as teacher, but onely in his name. Moreouer, the Principall part of the priests office consisteth now a dayes in mumbling of masse, and in being sacrificers, of which there is no mention in the Primitiue ordination of Priests.

In the ancient Church there were [d] Deacons; now there are Deacons, Archdeacons, subdeacons. But what haue these people of the ancient Deacons, beside the name? Take they any care of the poore? yea they suck their blood by a cruell and importunate exaction of their reuenues. Doe they serue tables? yea themselues are sumptuously attended at their owne. In a word, seeing they doe not the office of the ancient Deacons, how shall they be their successours?

d Act. 6. 2. 3.

Concerning Monkes and Nunnes, there will not be

be found a syllable in scripture, to signifie that there were any in the age of the Apostles. [e] S^t. Hierome who hath much extolled this profession, fetcheth its originall from Paul the Hermite; a faire time after the Apostles. If else where, he referreth its beginning to a time more ancient, he contradicteth both himselfe and the truth, being carried away by the excessiue affection he bare to this profession. Howsoeuer the Monkes of these times, cannot iustly be accounted the successours of these Monkes which S^t. Hierome so much commendeth: What maketh a monke [g] sayd he, within cities? These not onely abide in cities, but euen in them build cities. [h] In S^t. Austens time it was theft for a Monk to beg: now it is an especiall point of their sanctitie. [i] In S^t. Cyprians time it was not vnlawfull for him who had vowed continencie to marry afterwards: now it's a matter monstrously hereticall, except when the Pope dispenceth with it, who like a God vpon earth can doe whatsoeuer it pleaseth him, and more also then God in heauen, for he can make vice vertue, and vertue vice by his dispensations.

[e] *Hieron. in vit. Paul. Eremi*

[f] *in Catal. script Eccles. num. Phil.*

[g] *and Paul. de instit. Mon.*

[h] S^t. Austen hath left a full treatise of this point, intituled. *De opere monachi. extat 3. tom. Basil.*

[i] *Cypr. ep. 62. edit. Pamel.*

CHAP: XXVIII.

That the Ceremonies of the Romish, Church are not of Apostolicall institution.

IF we consider the Ceremonies of the Romish Church, we shall quickly see, that the ancient simplicity and Apostolicall purity is not to be found in her: that those decent

cuſtomes of true antiquity, are either quite changed by her, or ſo extreamely abuſed, that they are made vnprofitable. In the flouriſhing time of the Apoſtles, there was nothing vſed in baptiſme but water: afterwards there was added Chriſme and ſince that, ſalt & ſpittle. What ſucceſſiō haue theſe additions, theſe new ſuperfluities, ſeing they had not their originall, at the firſt inſtitution of that ſacrament? The channell & pipe as it were of ſucceſſion here grew faulty, and receaued in this ſtinking water running athwart. The diſguiſement which they haue put vpon the holy ſupper, is yet more prodigious, they haue miſerably and vnhappily mangled it: they haue cleft the ſeale of the King of heauen in the middle, and caſt away the one halfe of it. What is it that ſuperſtition dareth not to venture vpon? We haue the inſtitution & canō of this holy ſacrament recited by three Euangeliſts and by S^t. Paul. Can there be any thing more pure, more ſimple, leſſe ſtuffed with ſuperfluous & ſuperſtitious ceremonies? leſſe accompanied with pomp & compliments? Now compare with that purity, ſimplicitie, that nakednesſe (as I may ſay) of ceremonies, the hiſtrionicall pomp, the apiſh geſtures, and anticke trickes of the Maſſe: can there be any thing imagined more vnlike vnto it, and diſproportionable? What ſucceſſion then may be conceiued, or acknowledged, where the diſſimilitude is ſo great, but a ſucceſſion of evill to good, of corruption to purity?

Moreouer what ſhall we ſay of their ſuperſtitious conſecration of chappels, altars, pixes, fonts, Chalices, plates, veſtiments, holy oile, holy bread, holy wa-

ter

ter, of their Beads, Agnus Dei, Images, of their christning of Bells, of the hallowing of enſignes and ſwords. From whence will they fetch the inſtitution of theſe trumperies? Had they a heart of lead, a face of iron, & a forehead of braſſe, yet they would not dare to affirme that any of theſe ſopperies were in vſe in the age of the Apoſtles? What ſucceſſion then of them can they pretend? Laſtly their proceſſions, their ſtately pompe at funeralls, ſo Proud and magnificent that now they fondly liue and die altogether: Came it from the Apoſtles? Yea is it not a relique of the Pagã ſuperſtition?

CHAP. XXIX.

That there is no ſucceſſion, in reſpect of doctrine, in the Romiſh Church.

BVt the worſt of all is, that they are deſtitute of the ſucceſſion of the truth, which is the ſoule and life of the Church.

True *antiquite* beleeued, [a] that they which die in the Lord, reſt from their labours: *they* beleeue, that at their departure out of this life, they goe to Purgatorie, there to fry in as ſcorching a fire as that in hell.

[a] Apoc. 14. 13.

True *antiquity* beleeved, that [b] when we ſhall haue done all that which is commanded vs, we are but vnprofitable ſervants, becauſe wee ſhall haue done no more then was our dutie to doe.

[b] Luc. 17. 10.

They teach that man already culpable before God, may merit eternall life, *ex condigno*, by exact proportion of the worke of the wages,

[c] Rom. 8. 18. True *antiquity* beleeued [c] that the sufferings of this present life, are not sufficient to counterpoise the glory which is eternall.

They beleeue, that they doe counterpoise them in merits.

Antiquitie beleeued, that we are saued freely. *They* beleeue, that we are saved by the merit of our works.

[d] Ephes. 2. 8. *Antiquitie* beleeved that we are saved [d] by grace through faith, and that not of our selues, it is the gift of God, not by workes, to the end that no man might boast.

They beleeue, that we are saved, partly by grace through faith, partly by merits and workes, that faith is partly the gift of God, and partly an effect of our freewill.

[e] Tit. 3. 5. *Antiquitie* beleeued, that we are not [e] saued by workes of righteousnesse, which we haue done.

They beleeue, that we are saved, *ex congruo*, by the workes which we doe before our regeneration, and *ex condigno*, by those which follow it.

[f] Psal. 143. 2. *Antiquitie* prayed the Lord, [f] not to enter into iudgement with his servants, because that before him no flesh shall be iustified.

They beleeue, that the Lord shall enter into iudgement with them, for they beleeue to be iustified by the merit of their workes.

Primitiue, and Apostolicall *antiquity* beleeued, that [g] Gods election was every way free: that election is of grace, that if it be of grace it is no more of works, otherwise grace were no more grace, but if it bee of workes, it is no more of grace, otherwise workes were no more workes.

[g] Rom. 11. 6.

They

They beleeue, that it is of grace, and of works too.

Antiquity beleeued, [h] that it is God which effectually produceth in vs to will, and to doe, according to his good pleasure. [h] Phil. 2. 13.

They attribute both the one, and the other, in part, to their owne free will.

Antiquitie beleeved, [i] that we are not able to think any thing of our selues, but that our sufficiency is frō God. [i] 2. Cor. 3. 5.

They attribute our sufficiency in part tō our owne selues.

Antiquity beleeued, [k] that wee can doe nothing without Christ. [k] Ioh. 15. 5.

They beleeue, that we can without Christ, while we are not yet engraffed into him, doe workes which merit eternall life *ex congruo*, as before our regeneration, and that without the grace of God, a man may for a time be without sinning.

Antiquity beleeued, that [l] of our owne nature wee are the children of wrath: *they* beleeue, that by the strength of our owne nature, we are able to prepare, and to dispose our selues for grace. [l] Ephes. 2. 3.

Antiquity beleeved, [m] that before Christ hath quickned vs, we are dead in sinnes: *They* beleeue that we haue freewill to good. [m] Ephes. 2. 1.

Antiquitie beleeued, that [n] the spirit fighteth against the flesh, and the flesh against the spirit, & that they are contrary things in vs. [n] Gal. 5. 17.

They beleeue, that we are able to fulfill the law of God perfectly, that is to say, without sinne.

Antiquitie beleeved, that [o] the lusting of the flesh [o] Rom. 8. 7.

is

is enmity againſt God, and cannot bee ſubiect to the law of God.

They acknowledge euen in the fleſh a freewill to good.

p Ioh.17.9. *Antiquitie* beleeued, that Chriſt p prayed not for the world, but for thoſe whom the Father hath giuen him out of the world.

They beleeue, that it is no certaine number for which the Lord hath prayed, but that he prayed indifferently for all.

The *Ancients* beleeued, that all they who haue q Ioh.6.44. q heard of the father, and haue learned of him, come vnto Chriſt, and that no man commeth vnto him, vnleſſe the father drawe him.

They beleeue, that they who come not to Chriſt, haue heard of the father as well as the other: and that there is no grace, nor particular election in the calling and *converſion of a Chriſtian.*

r Ioh.15.5. *Antiquitie* beleeued, that it is Chriſt which r chooſeth vs, and not we that chooſe him.

They on the contrary beleeue, that wee chooſe Chriſt, for they make that grace by which hee calleth vs to him vniverſall, and ſuppoſe it indifferently propoſed to all, ſo that in reſpect of Chriſt, there is no election, ſeeing he promiſcuouſly calleth all, but that we chooſe of our ſelues to goe vnto him. Whence that is alwaies in their mouthes, *Fac vt prædeſtineris, ſi non es prædeſtinatus*, Make thy ſelfe predeſtinated, if thou art not.

Antiquitie beleeued, that God ſ hath mercy vpon ſ Rom 9.15. whom he will haue mercy, and compaſſion of whom he

he pleaseth to haue compassion, that hee hath mercy on whom he will haue mercy, and whom he will hee hardneth.

They bereaue God of this liberty, and accuse them of blasphemie who attribute it vnto him.

Antiquitie beleeued, that they who fall away, who goe [t] out from among the faithfull, were neuer of the number of the faithfull, for if they had beene of vs (saith S. *Iohn*) they would haue tarried with vs. [t] 1. Ioh. 2. 19.

They beleeue, that they who are truely faithfull to day, may fall away to morrow, and that no man can be assured of his perseuerance.

Antiquitie beleeued, that wee haue [u] not receiued the spirit of bondage to be againe in feare, but the spirit of adoption which cryeth in our hearts, *Abba* Father. [u] Rom. 8. 15.

They beleeue that the spirit of the faithfull is a spirit of feare, that they must alwaies liue in doubt, that to haue a setled assurance is presumption.

Antiquitie beleeued, that whosoeuer beleeueth in * Christ hath everlasting life. * Ioh. 3. 36.

They say, that he who beleeueth in Christ cannot be certaine of life, albeit the Lord hath said it, which is in effect, to beleeue that wee must not beleeue in Christ: for how shal he beleeue in Christ, who doubteth whether Christ loueth him or not? Whether Christ will loue him continually as they teach him to doubt?

Antiquitie beleeued, that there is no [x] feare in loue and that perfect loue casteth out feare. [x] 1. Ioh. 4. 18.

They commend feare in those which ought to

burne with loue, not that feare of offending God that *filiall* feare, but a feare of being damned, a *seruile* feare.

Antiquitie beleeued, that there is but one naturall body of Christ, and *that* composed of the substance of the blessed Virgin.

They would seeme indeed to beleeue so too, but by the infinite multitude of their *hostues*, or sacrifices, each of which they say is Christs body, attributing vnto him also bodies made of bread, they betray their dissimulation, and shew themselues to beleeue the quite contrary.

1. Cor. 10. 16. *Antiquitie* beleeued, that the [y] Sacrament of the altar was broken bread: *they* beleeue that it is the bodie of Christ, which is not broken.

[z] Act. 3. 21. *Antiquitie* beleeued, that the heauens must containe Christ vntill his second comming. *They* beleeue that the body of Christ is every where, where their hostles are.

[a] Mat. 24. 26. *Antiquitie* beleeued, that those were not to be beleeued which should say, *Here is Christ, there is Christ, he is in the secret chambers.*

They thinke, and say the contrary every day, when they haue him about the streets, when they carry him to the sicke, when they shut him vp in the Pixes.

[b] Heb. 10. 12. *Antiquitie* beleeued, that [b] Iesus Christ is offered but once: they beleeue that he is offered a numberlesse number of times.

[c] Heb. 9. 25. *Antiquitie* beleeued, that it was [c] impossible Christ should be offered often, vnlesse hee suffered often. *They* beleeue, that he is offered every day without suffering.

Antiquitie beleeued, that we haue but [d] one Mediatour towards God. *They beleeue*, that we haue many. [d] 1. Tim. 2. 5.

Antiquitie beleeued, that [e] we ought to call vpon none but him in whom we beleeue. *They* beleeue, that we must call vpon many in whom it is not lawfull to beleeue, namely the Saints and Sainteſſes of Paradiſe. [e] Rom. 10. 14.

Antiquitie beleeued, that wee may with a ſound heart in a full perſwaſion of faith, yea with boldneſſe goe to the throne of grace that we may obtaine mercy, and finde grace to helpe in time of need. [f] Heb. 4. 16.

They teach, that it is preſumption, & that we muſt vſe the mediation of the Saints to God, as we doe the interceſſion of Court-favorites to the King.

Antiquitie beleeued, [g] that only God knoweth the heart. *They* beleeue, that the Saints knowe all our ſecrets. [g] 2. Chro. 6. 30

Antiquitie alloweth not prayer for the dead (wee ſay *true Antiquity* which is the Scripture) for it teacheth that [h] after death commeth iudgement, which muſt be vnderſtood *immediatly after*, for otherwiſe one might ſay as well, that after our birth commeth iudgement. [h] Heb. 9. 27.

On the contrary, *they* beleeue that iudgement commeth not immediatly after death, and vpon this opinion they ground their prayers for the dead.

Antiquitie beleeued, that that which entreth in at the mouth of a man, defileth not the man.

They beleeue, that eating of fleſh in Lent defileth the man.

Antiquity beleeved, that to [i] command abſtinence from [i] 1. Tim. 4. 1. 2.

from marriage, and certaine meats is a doctrine of Diuells.

The *Romaniſts* command, and practiſe both.

k Exod. 20. *Antiquitie* beleeued, that k images were not to be worſhipped.

The *Romiſh* Church is full of ſuch idolatrie.

l Ioh. 4. 24. *Antiquitie* beleeued that God is to be worſhipped in ſpirit and truth.

The *Romiſh* Church thinkes there can be no religion, where there is not a multitude of ceremonies.

m 1. Thel. 3. 10 *Antiquitie* beleeued, that he which m laboureth not ſhould not eat.

The greateſt *Saints* amongſt *them* abſtaine from labour and are moſt idle.

n Act. 20. 35. *Antiquitie* beleeued, that it was n a more bleſſed thing to giue then to receiue.

They beleeue farre otherwiſe, for the moſt holy amongſt them place their felicitie in povertie.

o Prou. 30. 8. *Antiquity* beleeued, that it was expedient to o pray to God againſt poverty.

They beleeue that its beſt to vow it.

CHAP. XXX.

That there is not ſo much as the ſucceſſion of perſons in the Church of Rome.

BVT how will this matter goe, if it appeare that they are deſtitute, not only of the ſucceſſion of Eccleſiaſticall policie, of the ſucceſſion of ceremonies, of the ſucceſſion of doctrine:

doctrine, but alſo of the ſucceſſion of perſons? If it hath fayled in the Popes themſelues, ſhall it not by the ſame reaſon, haue fayled in the whole body depending of them? Now he that would deny, that this ſucceſſion hath not beene interrupted amongſt the Popes he muſt, impudently venture to deny alſo the outragious ſchiſmes made by the Antipopes, whilſt there were two, ſometimes three, who claymed this ſucceſſiõ. It cannot be ſaid, that only one of them had it, for what's then become of the Churches that depended on the other Popes? Shall they be excuſed by the pretence of their well-meaning, becauſe every one of thẽ beleeued, that they depended on the true Pope. This good intention then ſhall excuſe the Donatiſts, [a] for they thought they adhered to the ſucceſſion of the Apoſtles: and why ſhould not the ſame excuſe the Proteſtants alſo, ſeeing they beleeue verily, that their Miniſters are the ſucceſſours of thoſe Paſtours, which the Apoſtles planted in the Primitiue Churches.

[a] *Aug. ep. 166.*

It is to no purpoſe to produce here the example of *Barbarius Philippus*, who being a ſlaue, his determinations which he gaue during the time of his iudicature were currant nevertheleſſe, even after he was diſcovered to be a ſlaue. For there is not the ſame reaſon in the Eccleſiaſticall functions. Civill functions depend of the approbation of men, theſe of God. The Popes then being not true Popes, but vſurpers before God, could haue no authoritie, whatſoever men eſteemed of them. It is as idle to alleage the example of *Iudas*, becauſe that although he were a wicked man, yet he was a lawfull Apoſtle, not an intruder, but one

lawfully called to the Apoſtleſhip, which cānot be verified of thoſe Popes, which were thruſt out, becauſe thruſt into the chaire. [b] *Genebrard* goes farther then all this, when he pronounceth all thoſe Popes vnlawfull, in whoſe election the Emperour of Germany bare the ſway, although there were many of them ſucceeding one another, without ever being depoſed.

[b] *Geneb. Chron. lib. 4. ſect. 10.*

The ſucceſſion then hauing fayled in the Popeſhip, (as I may ſo ſpeak) ſeeing the Pope is the head of the whole body of the Romane Church, it would be labour in vaine to ſhew, that it hath beene perſonally interrupted in his members, who haue no other ſucceſſion then what is derived from his.

CHAP. XXXI.

That its meere wrangling to demand by what authority one requires an holy Reformation.

BVt be it (ſay they) that we haue in ſo many kindes degenerated from the purity of our anceſtors, who gaue you authority to reforme vs? Who hath appointed you iudges over vs? See them againe at their preiudices. So the Phariſes anciently outbraued the Lord. *In what authority doeſt thou theſe things?* But what haue wee done, that they ſhould preſſe vs ſo much, to ſhew our authority? We haue eſpied the wolfe in the fold, & we haue cryed out: the enemie, not at the gates, but in the cittadell, and we haue ſounded alarme. We haue obſerved

obſerved the Traytors, and fingered them out. To proceed thus farre, there needeth no other authority, then the zeale of the honour of our Soveraigne Lord, of the peace of his Ieruſalem, and proſperity of his houſe. If the Wolfe hath made no ſpoile, if that man of ſinne hath not taken poſſeſſion of the temple of God, if the watchmen of Iſrael are not become gluttonous, and drowſie dogges, then our zeale hath beene without knowledge, yea not zeale, but madnes. We intreat them to giue vs leaue to make it appeare, that we cryed not out, but vpon a iuſt and neceſſary occaſion, if we cannot verifie this, let vs bee condemned. But let vs not be thruſt back vpon the ſimple prejudice of want of authority in our perſons; to giue warning, and adviſe, it is inſteed of all authoritie, to knowe how to giue it ſeaſonably. He that can ſhew, that he hath given an opportune, and neceſſary advertiſement, ſufficiently purgeth himſelfe from the crime of raſhneſſe. Here then is the pith of the matter, to examine whether we haue ſo proceeded or no: This being cleared, the queſtion touching *authority* will be found to be but a wrangling quirke, craftily invented to make vs looſe the principall: for who doubteth, but if that the deſolation of the outward face of the Church, hath beene ſo lamentable as we pretend, that every one ought rather to ſtriue to ſuccour it, with ſome timely remedie, proportionably to the meaſure of his skill, then to make it worſe by diſſembling it? In the common wealth, if any one ariſe againſt the ordinary officers of the King, this is called ſedition, rebellion, treaſon, but if this inſurrection bee occaſioned

occasion'd by a treason attempted by those officers against the King, and state, if this be verified, it is no longer a crime, but an heroicke exploit, and an example of loyalty, so much the more famous, by how much lesse note, and authority he was of, who vndertooke, and atchieved it.

It is as truely, as commonly held, that the divine power is evidently manifested, where the strength of man, by reason of the meanesse of the person, could not come betweene. If a person not authorised by degree, and licence, should vndertake to controle the advise of Lawyers, and Physitians in their owne professions, he is not accounted rash, if hee doth it with reason, especially if he doe it according to the Canons, and rules of art: but he is esteemed, and respected so much the more, as he hath lesse commendation elsewhere, then from his owne deserts. How much more yet is he reverenced, if he doe it in time of need, in matter of great moment, when it standeth vpon life, and death? should not such an one be advanced, and for his skill, and fidelitie worthily be promoted into their roomes, who are vnworthie of them, both for their ignorance, and vnfaithfulnesse? If this be practised, and that profitably in the affaires of the world, for *the supreame law, is the service of the King, and safety of the people*; shall not the same bee practised in the Church, in divine affaires, which concerne the glory of the King of Kings, the eternall safety of our soules, the importance of the gaine, or losse being infinite. It is an ordinary law of nature, that heavy bodies descend as it were to their center, the place of their rest, & conservation;

ſeruation; and yet this law is ſubiect to another more generall law of nature, which commandeth, that there be no vacuity againſt the ordinary law of nature; ſo that rather then there ſhould be any emptineſſe light bodies will ſinke downe, and heauy bodies will mount vp. Iuſt ſo it is in Eccleſiaſticall, and ciuill affaires. In the church it is an ordinary law, that every man in it follow his calling, hold his ranke, keepe the law preſcribed him, to auoid confuſion, which muſt needes ariſe from each ones intermedling with anothers function. But this law is ſubiect to another more vniuerſall law, of more importance and neceſſity, which commandeth every one to forget his ordinary condition, and to abandon his priuate ranke, that he may goe againſt ſome extreame euill, and keep backe ſome irreparable loſſe, when it cannot otherwiſe be auoyded, then by this *ſeeming* breach of his ranke. I ſay *ſeeming*, for indeede, hee which vpon a reaſonable, and vrgent occaſion quitteth his place, quitteth it not, but keepeth it: hee ſhould abandon it, in not abandoning in this caſe: euen as heauy bodies ſhould either moue, or reſt againſt nature, if they forſooke not their ordinary centers, to aſcend aloft, when by their aſcent they ſhould hinder a vacuity. So the ſouldier, who beeing aſcertained, that his captiane hath traiterouſly deliuered the gate to the enemy, ſhould ſuperſtitiouſly keepe his ranke, and not ſet vpon his captaine, hee would not in effect in this caſe keepe his ranke, but whil'ſt hee would doe the duty of a ſouldier, hee would bee found to haue committed the act of a traytor.

CHAP: XXXII.

That they whom God imployed in the reformation had an outward calling, and that albeit they had not had it, if they were otherwise furnished with the gifts requisite for such a businesse, this defect ought not to be obiected against them.

IF wee iustifie our selues vpon these tearmes, why should wee be accused of sedition in the Church? If being but priuate persons (as they make of vs) wee haue ventured vpon the common officers, if being but common souldiers (as they tearme vs) wee haue performed the office of Captaines, so farre, as to deny *them* our obedience, and to make warre with them, as with the enemies of our King, and disturbers of the peace of his spirituall Commonwealth, and finally, as against traitors. Although in truth, the first repairers of the ruines of the Church, in the time of our forefathers, were not *Iackes* out of office, or common souldiers, but men imployed in the principall functions of the Church. In England all the Bishops, in Germany the most renowned Doctors of the Church, as also in Switzerland, of whom others are descended: Here it is replyed, that if these men, had a true calling, then there is a true calling in their Church, and consequently, they shall be the true Church.

To

To this wee answere, that if there may be a true baptisme without the true Church, why may there not be also a true vocation? Is the vocation lesse compatible with the false Church then Baptisme, doubtlesse, where is baptisme, there is a power to administer it, and where this power is there is a calling. None can seale, vnlesse he be a Keeper of the seales, no man is so, vnlesse he be called to it. The seales of the Church are the sacraments, no man can seale in the Church, but he who hath commission for it. They acknowledge that our baptisme is effectuall, and reiterate it not, what hereticks soever they account vs: wee pay them the like, when wee make that calling sufficient, which our predecessors receiued from the, the right of which they haue bequeathed to posterity. To allow then our baptisme, what is it, but to confesse that wee may baptise? and what is this but to confesse that we haue an ordination, a calling to baptise?

But their reply furnisheth vs with a stronger argument against themselues, when we presse them either to confesse, that they are not the true Church, or to yeeld that the calling receiued amongst them was lawfull. It cannot be concluded, that there where there is a true calling, there is also the true Church. Witnesse the ten tribes revolted, & the Church of Iudah, in the time of the Idolatrous Kings, in the time of our Sauiour Christ, in which the Levites alwaies had their calling, albeit they executed it amisse. But it will be good logicke to argue that where there is no calling, there is no true Church; witnesse the multitude of Pagans and infidels, amongst whome there being

being true calling, there can bee no true Church. Here they are faine to take sanctuary in another shift, that the calling of the first reformers was nullified by the corruption, and alteration of that doctrine, for the preaching of which it was conferred vpon them. But see they not, that this reply giueth vs as much as wee desire? namely, that setting aside the question, touching ordination, they accuse vs for hauing altered, and corrupted the doctrine, of which accusation if we purge our selues, why perplexe they vs about outward ordination; seeing they yeeld by their reply, that wee haue that, prouided, that wee haue not lost it, by corruption of doctrine: As also on our side, if wee iustifie not our doctrine, we will yeeld to thē that we haue no lawful calling amongst vs, & that our predecessors lost it, assoone as they brought a change into the Church. If they reply here, that the question is not whether our pastors at the beginning of the reformation, altered the doctrine of the Gospell, but, whether they altered that of the Romish Church, for the preaching of which they were sent. To this wee answer, that the teachers in the Roman Church, are called indeede to publish the doctrine of the same Church, but vnder the title of *the Gospell of our Lord Iesus Christ*. This doctrine then being not commended vnto them, but as supposed for Euangelicall, if they come to discouer that it is not so, they are no longer bound to teach it, but to teach that doctrine which is correspondent to that title, vnder which the other was falsly commended vnto them.

Surely if our doctrine be true, albeit wee had not the outward

ward calling, yet wee were to be heard if it be falſe though wee had this externall miſſion, (as wee haue it) yet wee were not to be hearkned to, but abhorred. Why then come they not directly to this point? why beginne they not with our doctrine? can there bee a better argument againſt a Phiſitian, then to proue that he is vnſkilfull, or that he is an impoyſoner? or againſt a Lawier, then that he is ignorant and corrupt? or a better meanes to procure credit, to a Phyſitian, or authority to a Lawyer, then the proofe of their ability and fidelity? what doe degrees and licences, profit a Phiſitian or Lawyer, if they be both witleſſe and diſhoneſt? what doe their not taking of degrees in caſe of neceſſity diſadvantage them, if otherwiſe they are skilfull and honeſt? So it is with the teachers in the Church, if they are of ſufficiencie, they are to be receiued, though they haue no teſtimoniall of their externall ordination, and if they haue not this ſufficiency be it, that they make it appeare, that they were outwardly ſent, yet this would be but a humane miſſion, an authority beſtowed by ignorant man, which the Lord diſalloweth, who ſendeth no man whom he hath not endowed with gifts, neceſſary for the execution of the charge in which he imployeth him. He is not like thoſe *backſters* of degrees, worthy to be baniſht out of commonwealths, who for the moſt part licenſe thoſe, not whom deſert, but whom bribes and by-reſpects commend. So then where this diuine miſſion hath place, there is alſo ſufficiency: where ſufficiency is not found, wee may conclude that there is no diuine miſſion. Now if this ſufficiency be found

in our Teachers, if it be not found in the greater part of the Romiſh paſtors; wee ſhall haue on our ſide an argument and teſtimony of diuine ordination, they only of an humane, an vncertaine inſtitution, becauſe he that conferreth it, may be either ſo deceaued by his ignorance, blinded by his affection, or perverted by his malice and wickedneſſe in ſuch a manner, that he may call him whom God calleth not, and put by him whom God calleth.

CHAP: XXXIII.

That the example of the firſt Reformers openeth no gap to confuſion, ſeeing they had the outward calling, and that albeit they ſhould not haue had it, the miſery of thoſe times excuſeth, yea iuſtifieth that defect.

NEvertheleſſe, here diuerſe difficulties throw themſelues in our way. 1 That it muſt neceſſarily breed confuſion, to permit euery man to exerciſe that charge of which he is capable, without being orderly called vnto it. 2 That the example of the Prieſts in the ancient law is contrary to it, who being fallen from God, yet no man was permitted to ſubſtitute himſelfe into their roomes. 3 That the example of commonwealth is againſt it, in which no man is ſuffered, to take vpon him any office, of what worth ſoeuer he bee, vnleſſe he be legally deputed to it. 4 That there will be no danger in ioyning with a ſchiſmaticall Church, if to

be true

be true ministers of the Church, it sufficeth to haue the truth, and purity of doctrine. From these obiections, they conclude that outward mission and vocation are absolutely necessary, vnlesse they are supplyed by some other circumstances, as the gift of miracles, or propheeying.

But wee easily wind our selues out of these difficulties, by shewing, that our first reformers had the calling which was at that time ordinary: & that therefore they gaue no example of selfe-intrusion into the Priests office, seeing themselues were priests; nor of vndertaking the execution of a charge without a patent, seing they were priuiledged, and licenced to that function which they vndertooke, hauing beene called to be ministers. That no man may take occasion by their example, to be schismaticall, because schisme is a separation made without a lawfull cause, and the separation made by them was most iust, 1 for the *Apostacy*, 2 *heresie*, 3 *idolatry*, 4 *cruelty* of the Romish Church. To the verifying of which, we beg that wee may be admitted, because the manifestation of this, is the onely proofe of our innocency. If the Church of Rome be not Apostaticall, heretical, idolatrous, cruell, if wee make not this accusation good, let vs be condemned for schismatickes in separating from her; for heretickes, seing that our separation, hath beene grounded vpon the cõtrariety betweene our doctrine, and theirs.

But because in the former Chapter, wee haue principally reckoned vpon *sufficiency*, and *occasion* to exercise this *sufficiency*, so farre as to thinke these two

circum-

ſtances, the notes of diuine calling and ſending, Let vs ſuppoſe (that which was not) that the firſt which God employed in the worke of reformation, had not an humane, and outward ordination; let vs conſider if that therefore, they indiſcreetly vndertooke a buſineſſe of ſuch conſequence, and whether the reaſons alleaged to that purpoſe bee of any weight. It is a frequent ſaying in their mouthes, *How ſhall they preach vnleſſe they bee ſent?* But this hindreth not, but that he who is ſent by God, may ofttimes be thruſt backe by men. Our Lord was not only reiected, but euen perſecuted to death, by the Scribes and Phariſes; the Apoſtles, were entertained with the like contempt, the like crueltie; and which of the prophets is it (ſaid the Lord to the Iewes) which your fathers haue not killed? In the meane time it is certaine, that no man may thruſt himſelfe into a charge in the Church without miſſion. But the controuerſie is about the nature of this miſſion, whether it be *humane*, hauing its approbation from men, or *diuine*, hauing its approbation from God? In a tolerable eſtate of the Church, God hath eſtabliſhed an order which he would haue to bee kept; euen as Kings and princes in their dominions, who though they might by their authority inſtall their officers immediately, yet they will haue them paſſe through certaine formalities, which they haue ordained for orders ſake, and for preventing haſty, and crafty ſurpriſalls. But when their ſtate is diſturbed, when their officers are combined againſt them, when all order is peruerted, and theſe formalities haue no longer place, the Prince immediately

ſetleth

ſetleth his officers in their places, it ſufficeth them for all patents; to be authoriſed by his commandement. So it is in the Church, God will haue every thing done in order, ſo farre as it may be obſerued, but when confuſion hath turned all vpſide down, he forbiddeth not, to looke to the maine chance, though it be without a methode, but commandeth, to ſollicite the principall buſineſſe, the more zealouſly, becauſe there is leſſe poſſibilitie of compaſſing it the ordinary way. Methode is commendable in all things, but when exigences are ſo violent, that they make it impoſſible, nature, lawes, cuſtomes, inſtruct vs to betake our ſelues vnto that which is moſt neceſſary.

This then is not to giue example to tumultuous perſons, or to open a gap to confuſion: for he is truely tumultuous who contemneth order, not he who cannot finde it: he who neglecteth it without any good motiue, not he who is conſtrained to paſſe over it. It ſuppoſeth then, not introduceth a confuſion, to permit the exerciſe of a function to one who is capable of it, deſtitute of a humane calling, then when the calling is impoſſible, the exerciſe of the function neceſſary. But whileſt the ordinary formalities may bee obſerued, and the caſe is not ſo vrgent, as to exact an extraordinary proceeding, it would be truely to open a gate to diſorder. So it maketh no way for ſedition in a citty, or mutinie in a campe, to permit that in caſe of treaſon, the citizen ſhould riſe againſt the ſubordinate Magiſtrate, the Souldier againſt his Captaine, without any other commiſſion, then his owne priuate motion, if he cannot haue time for a more formall courſe.

Confuſion is only when without this caſe this licence is permitted. So the firſt obiection drawne from the inconvenience, which the liberty of not obſeruing order and formes of law when it is poſſible, draweth after it, cannot diſadvantage our predeceſſors, although they were not furniſhed with an outward calling, ſeeing they were driuen to ſuch plunges, as gaue them not leaue, ſafely, to follow the methode of law.

For the affaires of the Church, being at that paſſe that hereſie, and idolatrie bare the ſway, that they which had the outward calling, not only exerciſed it abuſiuely, but which is worſe, hauing the authority to conferre it, they beſtowed it not vpon thoſe who would and could exerciſe it aright: keeping backe (as ſome times the Phariſes did) the *key of knowledge, ſhutting vp heauen gates, neither entring in themſelues, nor ſuffering any other to get in:* It was neceſſary then, albeit, they had no outward calling, in an extraordinary caſe, to venture vpon an extraordinary proiect. S^t *Paul* had foretold, that there ſhould come a falling away, ſo notable that by a kinde of ſingularity he calleth it[a] Apoſtacy. Not then one hereſie, one ſect, a part by it ſelfe, for there had been already in his time ſuch fallings away, but a reuolt which ſhould ouerſpread the face of the Church, ſo that ſhe might hardly be eſpyed through the thicknes of ſo horrid a cloud. Now who are thoſe which were to oppoſe theſelues againſt this reuolt? Doubtleſſe not the Apoſtates themſelues, not they who perſeuered in this reuolt: but they who ſeparated themſelues from it, who proteſted againſt it, be it that they either had authority amongſt

2. Theſſ. 2. 3.
[a] ἡ ἀποστασία.

the

the fallen away, as the Levits amongst the tenne revolted Tribes, or be it that they had it not. But they will say, perhaps we our selues haue made this revolt? Let this then be our question, the preiudice laid aside, and then we must come to the examination of doctrine, which is all that we desire.

CHAP. XXXIV.

That the example of the Priests vnder the law, cannot be drawne into argument to proue that a man may not sometimes exercise a function in the Church without an outward calling.

THE second obiection which they make against vs, is that, as it was not lawfull, to occupy the roomes of the Priests in the ancient law even during their revolt: so it is not lawfull for any man, in the revolt of the Doctors of the Christian Church, to take the place of a Doctour.

But there is not the same reason betweene the Pastours of the Christian Church, and the Priests of the Iewish Church. Their function was typicall, & carnall, and therefore fastned to certaine typicall, and carnall circumstances of times, places and persons: they were not to sacrifice but at a certaine time, it was not permitted but to a certaine race, to exercise the Priests office, and that in the Land of *Iuda* only.

The administration of the Gospell is reall, spirituall, free from all circumstances. Preaching may bee in all times, at all places, by all men of ability, who both may and ought to preach, when it's requisite. Salvation de-

pended not vpon the carnall and typicall adminiſtration, the ceremoniall ſacrificing in the law, the omiſſion of which, the circumſtances of times, places, perſons requiſite for the buſineſſe ceaſing, as in the time of captivitie, of it ſelfe endangered not mens ſoules, as doth that of the preaching of the word, which the Lord even vnder the old Teſtament ſet free, chaining it not to theſe conditions, to ſuch a time, ſuch a place, ſuch a perſon, becauſe it is ſimply and abſolutely neceſſary to ſalvation. Whence it was that there were teachers out of all the Tribes of Iſrael, who although they ſupplied not the defect of Prieſts, for ſo much as was typicall and ceremoniall in their charge, as in offering of ſacrifice; this part of their charge, being eſpecially appropriated to their perſons: nevertheleſſe, in that which concerned teaching and inſtruction, they were ſubſtituted for aid, and releefe, and were to make good thoſe ſtations which the others had forſaken. Witneſſe the Prophets and the Sonnes of the Prophets, being indifferently of any Tribe, witneſſe the Phariſes whoſe calling our Saviour alloweth, cenſuring only the abuſe of it, who were not only of the Tribe of *Levi*, but of all Tribes, of which S^t. *Paul* furniſheth vs with an example in his owne perſon, being of the ſtocke of *Beniamin*, and yet a Phariſee, borne of a Phariſee. And indeed, if here were fit place to alleage the ancient law againſt this truth, as it was not lawfull but for one Tribe to execute the Prieſthood of the old Teſtament, and but at a certaine time only, and in a certaine place: we ſhould by the ſame reaſon, circumſcribe the calling of Miniſters vnder the Goſpell

with

with the ſame limits, and girde in their liberty with the ſame fetters; making it requiſite that they ſhould be of a certaine family, and exerciſe their calling at a definite time and place. Whence it is manifeſt, that the prieſthood of the old Teſtament cannot be brought for an example, when the controverſie is about preaching vnder the new, *that* being tyed to certaine circumſtances, from which this by the propertie of its nature is freed.

CHAP. XXXV.

That the example of Iudges in a Commonwealth is impertinent, to proue, that outward ordination is alwaies neceſſary in the Church.

IT is to as little purpoſe, to produce the example of a Iudge in a Commonwealth, where no man what neceſſity ſoeuer there be, what ability ſoeuer he hath, may preſume to thruſt himſelfe into that office, without being called to it.

For beſides that wee haue formerly ſhewed, that in the time of confuſion, the King inſtalleth Iudges himſelfe, not binding them to paſſe through the vſuall formes, there is moreouer this difference to bee conſidered. The exerciſing of the office of a Iudge, deriueth it's force and efficacy, from his authority, whence it is that the determinations of Iudges, are not executed becauſe they are iuſt, but becauſe they are ſentences, and determinations, bee it that they

are giuen iuſtly, by the wiſdome and equity of the iudge, or vniuſtly by his ignorance, or corruptneſſe But the vertue, and power of the Miniſteriall function dependeth not of the authority of him that practiſeth it; For if he be ignorant, or hereticall, one who willingly ſlighteth his charge, and vilifieth his own function, an *hucſter* of Gods word (as the Apoſtle ſpeaketh) his authority will not make, that when he hath proclaimed *peace, peace*, there ſhall be peace by & by, as well as the ſentences of Iudges how vniuſt or ſilly ſoeuer they are, faile not for all that to be put in execution. On the other ſide, if he who exerciſeth the function be both of ability and fidelity, though he want the formality of an outward miſſion, it being impoſſible for him to obtaine it, and that which he doth without it being neceſſary, he faileth not effectually, to inſtruct, exhort, and comfort.

It fareth with him as with a Phiſitian whoſe authority giueth not his doſes and recipes vertue to worke, and in working to heale, but it is his ſkill & honeſty which direct him in choiſe of ſuch preſcriptions as are proper for the cure, which is the fruit of his labour, and the end he propoſeth vnto himſelfe. Otherwiſe, euery graduated Phiſitian would without any more adoe cure the ſicke, if it were the authority of the Doctor and not the vertue of his phyſicke, which did the cure, the choiſe and application of which dependeth of his knowledge, and fidelity. Whence it commeth to paſſe alſo, that if the Phiſitian be skillfull, and carefull, the want of authority, in his perſon, hindereth not, the operation of his doſes. From whence

by

by compariſon it may be obſerued, why in a Iudge outward authority ſeemeth to be abſolutely, and ſimply neceſſary, and why in a Paſtour notwithſtanding, that authority which dependeth of humane authority is not ſimply neceſſary: namely becauſe whatſoeuer a Iudge doeth, he doth by that authority, which is lent him from a ſuperiour, his abilities but enabling him to doe that aright, which his deriued authority, maketh him doe effectually: but in a Paſtor, if he be ſound in knowledge and conſcience, the adminiſtration of his charge doth alwaies it's work, as effectually and compleatly, as if it were backed and graced by humane authority. It is the good phiſick which healeth; the good milke which nouriſheth, whether the Phiſitian hath taken his degrees or not, whether the nurſe were approued of by a Phiſitian or no; theſe circumſtances as they bring nothing to the point, ſo they take nothing from it. Now the Goſpell is a *medicine* (ſaith the prophet,) *milke* (ſaith the Apoſtle,) the authority then of him who applyeth this medicine, who giueth this milke to ſuck, or drinke, I ſay the authority, the commendation of men, can neither augment nor diminiſh their vertues.

But ſome will ſay, that although that authority which dependeth of outward miſſion, be not alwaies requiſite in paſtours, yet at leaſt, this defect ought to be ſupplied by miracles; & here they call vpon vs for our miracles. But we aſke them againe, where are the miracles of Iohn the Baptiſt, [b] of whom it is written that he neuer did any miracles. As for that, after his conception, he leaped in his mothers wombe at the

[b] Iohn. 10. 41.

preſence

presence of the blessed virgin Mary bearing in her wombe the Lord of the world, this was not done to authorise & confirme his office in to the execution of which he entered a long time after. When Miracles are done to make some enterprise authentique, they are done either immediately before it, or else they accompany it while it selfe is in hand: they are done also publiquely, exposed to the view of all, that they may be the lesse suspected for impostures. But to answere precisely, wee say that when the Gospell was first to be planted, Miracles were very necessary, but that being finished, their necessity ceased. The Miracles wrought to authorize the Gospell anciently, retaine still, at least amongst Christians, their vertue for that effect. If then wee proove that wee propose the same Gospell, those ancient miracles are ours. Let them admit vs then to this proofe, in which if wee faile wee will confesse then, that they haue good reason to call vpon vs for miracles, yea & more then this, that wee were not to be beleeued, though wee should doe very strange ones. For wee read, that the coming of Antechrist shall be with signes and wonders, but wee read not that they who oppose him shall worke miracles: so that if wee should make a trade of doing miracles, or as it were stage-shewes of them, this would make vs not more iustified, but suspected.

CHAP.

CHAP: XXXVI.

That the example of the firſt reformers fauoureth not ſchiſmatiques.

THere remaineth yet the fourth obiection, that it ſeemeth that this doctrine touching the true markes of diuine calling, to wit, *ſufficiency*, & a *neceſſity* to imploy this *ſufficiency*, fauour & encourage ſchiſme. But wee tell them, that this cannot bee. For ſeeing that he who maketh a ſchiſme hath no neceſſity to make it, this note agreeth not to a ſchiſmaticall teacher who in a tolerable eſtate of the Church, erecteth a Church apart, ſeeing that then he emploieth his gifts, without neceſſity; for the beaten way lying open, what need hath he to betake himſelfe to new croſſ-pathes? but this way being ſtopt vp to our predeceſſors, it followeth that they were driuen to a neceſſity, which preſſeth not ſchiſmatiques. Certainely there is no ſchiſme where their is a iuſt occaſion of ſeparation, & an impoſſibility of proceeding otherwiſe, now we ſay, that ſuch was the miſery of the times of our predeceſſors, that they had iuſt reaſon to ſeparate themſelues, & that albeit they had beene vnprouided of that outward Vocation which they had, yet it had beene impoſſible for them to proceede otherwiſe then they did. If they offer to deny this truth, wee offer to make it good, hither wee deſire to be admitted, ſetting aſide the preiudice: if wee faile in our proofe, wee refuſe not to be accounted ſchiſmatiques.

CHAP: XXXVII.

In what ſenſe wee yeeld that the Church of Rome hath the ſubſtance of true religion, and how ſhee ceaſeth not for all that to be a falſe Chuch.

YEa; but at leaſt wee yeeld to them, that they haue Baptiſme, that they haue the ſubſtance of Chriſtian religion; from whence they conclude, that they cannot periſh, & that wee who haue ſeparated our ſelues from them, haue gone ſchiſmatically to worke. This argument they frame, from that confeſſion which they thinke they haue extorted from vs, let vs ſee then what trueth & ſtrength it may haue. Firſt concerning *Baptiſme*, they confeſſe that wee haue it, & that it may be amongſt heretiques: Antiquity beleeued it, & wee beleeue it with antiquity. They reiterate not the Baptiſme adminiſtred by vs, wee reiterate not the Baptiſme adminiſtred by them: this priuiledge aduantageth not vs againſt them, why ſhould it aduantage them againſt vs? The true Circumciſion was in the Church of the ten tribes, it was not for all that the true Church: an hereticall Church, ſhall haue Baptiſme, & yet for all that not ceaſe to be a falſe Church; not in reſpect of the Baptiſme, but of her hereſie: not in regard of that which is pure in her & of the Lords inſtitution, but in regard of her rebellion againſt the Lord, & her owne impurity. That they haue Baptiſme then wee graunt, but ſo wee ſay haue all here-

tiques

tiques, ſo the ten tribes after their apoſtacy receiued circumciſion. this exception then is friuolous, when they pretend, that wee confeſſe, that they haue the *Baptiſme*, & craftily diſſemble that which wee adde, that they haue adulterated, & depraued it as much as in them lies. Concerning the *ſubſtance of Chriſtian religion*, wee confeſſe that it is alſo amongſt them, but not pure, nor ſeparated, not only from chaffe and ſtraw, that is, from *tolerable* abuſes, but neither from the venome and poiſon of falſe doctrine. Now it is no ſchiſme to forſake a Church wherein is the ſubſtance of religion, if it be accompanied with ſuperſtition, impiety and ſacriledge, as gold and ſiluer in falſe coine are mingled with copper and tinne. It is true that the Church of Rome teacheth, *that there is one God, Father, Sonne, and holy Ghoſt, that for the redemption of mankind, the ſonne hath taken to himſelfe the nature of Man, and in it hath expiated our ſinnes by his death, that he was buried, raiſed from the dead, taken vp into heauen, ſitting at the right hand of God Almighty: That the holy Ghoſt ſanctifieth vs, that there is a Church, a communion of Saints, a remiſſion of ſinnes, a reſurrection of the fleſh, and a life euerlaſting. That by faith wee muſt rely vpon the mercy of God, that by hope wee muſt expect the accompliſhment of his promiſes, by charity loue him.* This is indeed the ſubſtance of Chriſtian religion which continueth ſo farre as the doctrine, and outward Profeſſion of it in the Church of Rome, in this reſpect wee haue not forſaken her, but theſe conſiderations make vs leaue her the title of a Church, to which ſoe

farre wee will alwaies be ioyned. But what is it that hath not beene added to corrupt this truth? what ſtrange doctrines haue beene inuented to obſcure it? What hereſies? what Idolatry? what groſſe ſacriledge vent they vnder the protection of this Truth which they profeſſe. Theſe are the cauſes of our ſeparation from them, if amongſt them wee could haue enioyed the ſubſtance of true religion, without defiling vs with their ſuperſtition, wee had tarried with them ſtill. But in theſe later times, after the Lord had liſted vp the Standart of his Goſpell, and ſounded with his Trumpet, *Come out of Babilon my people*, ſince the Angells haue flowne in the midſt of heauen, carrying the euerlaſting Goſpell, and crying with a lowd voice, *Bleſſed are they henceforth who dye in the Lord for they reſt from their labours, and their works follow them*: not to runne to this ſtandard, not to obey this ſummons, not to goe whither wee heare this inuiting voice call vs, in breife not to come out of *Babilon*, to goe vp to *Ieruſalem*, is a rebellion againſt the liuing God, and a manifeſt contempt of his grace. Before *this*, the faithfull whom God had reſerued to himſelfe in the Captiuity of *Babilon* as a reſidue of the election of grace, though they were not ſeparated from the *ſuperſtitious*, yet they were from their *ſuperſtitiō*, their groanes, and ſighs ſeruing in ſteed of proteſtations againſt it, becauſe that the Lord had not yet opened them away by which to come out, nor as yet prepared them a place into which they might withdraw themſelues. In a word the time preordained by God, to put an end to that miſerable captiuity

was

was not yet come. As then it was not a sinne to tarry in Egypt before the Lord had sent Moses, or in Babilon before the seauenty yeares were expired; But God hauing sent Moses, hauing giuen liberty to his people to come out of Egypt, to come out of Babilon, to tarry there still had beene manifestly to testify a consent to the superstition of Egypt, and idolatry of Babilon: so before the Lord had sounded vs a loud summons with his trumpet, *Come out of Babilon my people*, he sustained and supported his people in the midst of Babilon; it was not at that time a *sinne*, but a *Captiuity* to abide in it. But for any to abide, or linger in it, after the publishing of this summons, it is a sure testimony, that they liue not in it vnwillingly, but with delight, and that, at least outwardly, they partake of her sinnes, and so may iustly partake of her plagues. Now to demand, why God caused not this trumpet to be sounded sooner, is to dispute against him; it were to bring back those ancient questions propounded to the primitiue Christians, why the Lord Iesus had not brought the light of the Gospell sooner into the Church, to which S^t. Paul clearely answereth, when he teacheth, That the fullnesse of time was not yet come. Why the Lord called not the Gentils sooner vnto his knowledge? to which the same Apostle answereth not more, then that God hauing winked at the time of Ignorance, now warneth every man to repent. He hath the times and seasons in his owne disposing. Act. 17.30.

It often falleth out, that they who cannot goe out of an infectious city tarry in it, and are safe, but for all

that, they that haue opportunitie to goe out of it, will not take example from them to tarry in it. The ſheep-heard will lead his ſheepe into paſtures where are noxious hearbs, rather then he will ſuffer them to bee famiſhed: but if he haue the opportunity of leading them elſewhere, where no danger is to be feared, the good lucke that God gaue him, of preſerving them in an vnwholſome paſture, ſhall not diſſwade him from taking of them out of that, to put them into a better. That which the ſhepheard doth to his ſheepe, we are to doe to our ſelues: ſo long as there was preſented vnto vs no other place of paſturage, then the Romane Church, for want of a better, wee were compelled to make vſe of that. But the Lord hauing graciouſly prouided vs a better, miſerable are we if we leaue not that, and betake our ſelues to this. In the time of a famine men liue pinchingly and wretchedly, but the dearth being paſt, and plenty reſtored, hee that will not take the benefit of it, deſerueth to be ſtarued to death. Let this conſideration then ſerue for the ſolution of the difficultie aboue propoſed.

CHAP. XXXVIII.

That there is nothing which deſerueth to be admired in the life of the Monkes of the Romiſh Church.

NOw it remaineth, that wee examine their laſt preiudice. They haue amongſt them a ſwarme of religious creatures of both ſexes, who preferre pouertie before wealth, ſeue-

rity of diſcipline before the tender delicacy of pleaſures, humility and contempt of the world, before the greatneſſe and pompe of it: who being ſequeſtred from the turmoiles, and tumults of ſecular affairs liue here on earth, like Angells in heauen. Who deny nature that which ſhe exacteth of them, macerate their fleſh and tame it in ſuch an auſtere manner, that it ſerueth the ſoule no longer but for a ſheath, or caſe, Snatched vp already to heauen in affection and contemplation, and not tarrying here belowe, but after the faſhion of Angels during their ſoiournement on earth. Or if their be any thing elſe which may ſet it forth more admirably, its all (ſay they) to be found in the angelicall, and heauenly life of Monkes and Nunnes.

Soe Mountebankes extoll the vertue of their drugges, affirming them to be nothing, but *Elixers, balmes, & antidotes* euen againſt death itſelfe. Now the confident boldneſſe, the ſmooth behauiour, and eloquent pratling of the Mountebanque, hath this faculty to make the praiſes of his druggs pauſible and receiuable to the ſimple, and dimme ſighted Vulgar. But experience confuteth them, diſcouering at laſt the impudent knanery of theſe coſening quackſaluers. Soe the Turkes vaunt of their religious folke, of the ſanctity, auſterity and extraordinary deuotion which ſeemingly ſhineth in their whole conuerſation. Let vs heare not a Turke, but[a] a Chriſtian, a Monke by profeſſion, who had familiarly reſorted to them, and obſerued their faſhions, who hath deſcribed their ſuperſtition, a witneſſe, not to be ſuſpected in this point. *Some of them*

a. *Septem canſtrem de morib. & relig. Turc. c.* 14.

them (ſaith he) ſhew an exceeding great patience, weare noe habit, goe naked, not couering any thing but their priuities: of ſo great perfectiō that they are impaſſible, teſtifying their patience by brand markes made by burning, by ſcarres made by launcing ſome of thē eate, and drinke very ſeldome, others altogether forbeare both, ſome are ſo poore, that it's ſaid, they thinke not at all on earthly matters: others neuer ſpeake, and purpoſely auoid the company of men, leaſt they ſhould be vrged to ſpeake, one of which ſort I ſaw, not without admiration. Others haue the gifts of viſion, others of reuelation: ſome haue raptures and ſupernaturall extaſies, or traunces. And by this meanes, there is no man amongſt them which acquireth not ſome ſpirituall ſkill and experience, and according to the diuerſity of this ſkill which they profeſſe they are diſtinguiſhed by their habits, and manner of being. If there be ſeene any amongſt them wearing feathers on their heads, this noteth that they are giuen to meditations and reuelations. If any of them weare a patcht habit, this is a ſigne of their pouerty. They which were rings in their eares ſhew by this that they are ſubmiſſiue in ſpirit for the frequenty of their raptures. If they weare chaines about their neckes and armes, this teſtifieth the violence and vehemence of their raptures: ſome of them liue ſequeſtred, others aſſociated: ſome liue ſolitary in forreſts and deſarts, others in citties vſing hoſpitality. Where may theſe be paraleld? who can produce any thing outwardly at leaſt, & in ſhew, ſo holie and auſtere amongſt the Chriſtian Monkes.

What

What could they answer here, if the Turkes should goe to outbrave them after this fashion, vsing the same pretence against them, which they vse against vs? will they say, that this sanctitie is but hypocrisie, that this austerity is but savage barbarousnesse? (as indeede it is no better.) But this is our defence against them, when they goe about to oppresse vs with the preiudice drawne from the consideration of their Monkish holinesse and austeritie. What great matter haue you (say wee) in this respect, which those barbarous miscreants the Turkes haue not? nay, which is more what haue yee wherein you are not by them exceeded? will they answer vs heere, that they haue the Christian faith and Religion? But so wee shall haue vnmasked them of this preiudice, so wee shall force them to come to the triall of doctrine. The monkish life shall not iustifie the religion of the Romish Church, but they must goe quite backward, and iustifie the Monkish life by that religion from whence it borrowe th its worth and dignity. So wee shall haue fetcht backe the disputation to its true point, to the examination of the truth; thrusting aside that *by-consideration*, which advantageth the cause of the Turkes, as much as it disaduantageth ours.

But let vs draw a little neerer, to this seeming sanctity and austerity: let vs looke stedfastly vpon it, and see whether it were not painting which deluded our view, whil'st wee stood farther off: whether it be not a cunningly contriued outside, adorning an vgly and prodigious inside. First of all, what kind of pouerty may wee imagine this to be, where no man is in

trouble or anxiety to procure himselfe, wherewith to cloath himselfe against the cold, couer himselfe against the heat, replenish himselfe against hunger, to refresh himselfe against thirst, to physicke himselfe against sicknesse? may this be tearmed pouerty without mocking both God and man? If this be pouerty, what is abundance? Nay (say they) but these goods are possessed without appropriation: no man hath any thing to himselfe; be it so, doe they therefore enioy the any whit the lesse. Enioy wee not all the sunne the glorious lamp of the world? enioy wee not light in common, and without diuision? What? are wee therefore poore, destitute of light, or rich, abounding with it? what shall wee say of the aire, and water? are wee in penury of these elements, because wee haue not them enclosed vnto our selues, because wee enioy them in common? Monkish pouerty then is *nominall* pouerty, but *reall* abundance.

But their discipline is rigid and seuere! here wee call the world to witnesse, yea wee appeale vnto themselues in this point. Wee will not rub vp the ancient reproches of their gluttony, drunkennesse, whoredome, adultery, sodomie. But let the world iudge, let them speake themselues, whether they obserue this austere discipline? whether those ruddie cheekes, those white fleshie hands, those liuely sparkling eyes, that sprightfull vigor of the whole body, testifie a rigorous macerati& tanning of the flesh, or whether that iollie plight be not rather an effect of ease, mirth, good cheere, and a compleat entertainment of nature? Yet (forsooth) we must beleeue, that they (*poore hearts*)

hearts) fast extreamely, that they lash themselues vnmercifully, that they lye vpon the bare, cold, hard ground, that they grate their skinnes with sackcloth. And questionlesse some few of them doe that, which they all professe to doe. But what a great peece of worke is it, if custome at first allaies, at length quite steales away the sense of these miseries. There is an excellent discourse to this purpose, & well worth the observation in the worke which Chrysostome hath left *de sacerdotio*, that is (in the language of our times) of the office of a Bishop. Where he making a comparison betweene the reall vexations in that office, and these seeming tortures in the monkish life (which wee deny not to haue beene *in respect*, in his time, but many waies differing from this in our time) he telleth vs, that it is to be seene by experience that there are many who without any paine or discontent, make a shift with very poore fare and very hard lodging; *Principally* such as being of a kind of rough course nature haue alwaies beene brought vp so: but not *onely* such, in as much as a good able *constitution* of body, and *custome*, soften and sweeten the roughnesse and harshnesse of these extremities, euen to those who formerly haue beene more daintily brought vp.

Chrys. de sacerdot. lib. 6. edit Savill.

Surely, so it is. Those who are of a more tender and crasie constitution, faint vnder these *austerities*, and either lose their liues amongst them, or else retire out of them by a dispensation: those of a stronger, and and more solide, rough complexion, not onely goe through stitch with them, and make them tolerable, but in the end find them not onely easie,

but which is more delightsome. It's a matter to bee wondred at, that no man bestowes an admiration vpon the patience of the galley slaues, which is so *great* that they sing in the midst of their greuious toyle, *so voluntary* that they oftimes refuse their libertie, and chuse to tarry in the gallies: whereas to see a lazy fellow well couered, to shew his naked feete vpon condition of warming them when he listeth, all are amazed, as if this were some extraordinary exploit quite surpassing humane strength. Wee daily see poore, drudging labourers toile, and sweat, and with painefull sighes keepe time as it were to their worke: wee see them with a greedy, glad appetite deuoure course bread, nourishing themselues with such victual's, as wee would hardly vouch safe to touch: in a word, wee see them in appearance euen to kill themselues with irkesome labour; yet no man wonders at it, no man pitties them, because wee all know, that custome hath dulled and blunted in them the sence & apprehension of wearisomenesse and paine. What then doe wee wonder at? What extraordinary matter is there to be obserued, in the patience of the Monkes, that they must needes be so much admired? Is it because from their labour, their ariseth no profit or commodity to their neighbour? Whereas by the paines of drudging labourers, and toyling mariners, the life of man is comforted, the society of men is vpheld and maintained? What then? shall wee admire a labour in vaine, an vnprofitable, fruitlesse toyle, and disesteeme that, which is not onely profitable but also necessary. But by their austerity, they testifie their

patience:

patience, very likely; why doe they not till the earth then? why row they not in the galleys? is not there an ample ſubiect enough for thē to ſhew their patience, and to doe ſome ſeruice to the world beſide into the bargaine, were it but in putting themſelues into the place of many poore ſlaues whoſe naturall infirmities make their ſeruitude inſupportable? Or if that be too much, haue they not a fit opportunity to tame the fleſh, in the Vineyards of the next neighbours to their Couents, in the fields at haruеſt time, at the preſſe in time of vintage, by this meanes both to eaſe the poore day-laborers, and to make ſome recompence for thoſe almes which they get ſo eaſily by begging? This would be both to ſubdue the fleſh, and profit the world both together. That other diſcipline ſo much talked of, may be iuſtly ſuſpected, becauſe it hath no regard to the profit of another. He who may with the ſame paines, tame his fleſh, and ſerue his country is vngratefull, and vncharitable, if being able to vndertake this courſe, he neglecteth it. But the truth is, that they refuſe not this kind of exerciſe, but onely becauſe it is leſſe pleaſant then their owne.

CHAP. XXXIX.

A reſolution of certaine doubts, which may be framed concerning ſome things in the precedent Chapter.

BVt it will be ſaid, that the labour of ſecular men is not voluntary. Why ſo? Why is it leſſe voluntary then that of the Monkes? Is it becauſe they cannot exempt themſelues

ſelues from it when they liſt? Why this (I trow) is the Monkes caſe to. Or is it becauſe they are forced to follow that hard kind of life, whereas the Monkes bound themſelues to it with vowes voluntarily made. Surely there is no difference betweene thē yet, in this reſpect. Deſpairing diſcontents, melancholicke dumps, the feare of parents, the hard dealing of kindred, the ſimplicitie of youth, the deſire of avoiding ſome diſgrace, or trouble which is like to come vpon vs if we tarry abroad in the world, are vſually the firſt motiues, and which giue the firſt impreſſions to them who aſpire to the Monkiſh life. When theſe conſiderations haue once ſtaggered vs, and ſet vs a wavering, it is an eaſie matter afterwards to perſwade our ſelues, that that courſe of life to which we are now addicted (bee it what it will) is the moſt compendious path to perfection, and the ready way to Paradiſe. But after that men are once entred into it, and haue engaged themſelues in it, then ſome come to diſcouer the vnhappineſſe of their choice, they beſoole themſelues at leaſure, perceiving thoſe places to be but vncouth priſons within, which while they beheld them without, ſeemed princely palaces. But now it is too late; they are faſt enough in the ſtockes, and fetters, bolts, barres, double gates, the Goaler and Keepers take away all hope of getting out. So the fiſhes which toſſe & tumble within the nets, ſeeme to play and ſport to the others which behold them without. But the deſire of being partakers of that ſport, hauing once allured them in, they quickly perceiue what is become of them.

But

But ſome man will ſay, if it be ſo, how commeth it to paſſe, that we heare none of them complaine, that we perceiue not any of theſe votaries, by ſighs and moanes, to diſcouer their repentance and diſlike of their profeſſion. Surely it is, becauſe no man proclaimeth his owne folly, but every one is moſt carefull to hide it, eſpecially when it is reme dileſſe. He who hath beene vnfortunately married, will not diſcover the inconueniences which he findeth in his marriage, if hee can poſſibly cover them, becauſe it cannot bee done without ſome ſhame and diſgrace. Diſcontents of this kinde, doe not evaporate by expoſing them to the winde. To this ſort of vnfortunate weights, there remaines no comfort, but only to procure their miſeries a reputation of not being. So merchants willingly diſſemble their loſſes, eſpecially thoſe which come from their owne raſhneſſe and indiſcretion. So the Diuells who are comforted, if they draw many to hell vſe not to tell how hot it is there.

CHAP. XL.

That the profeſſion of Monkes is not a note of true humilitie, and that their life hath nothing Angelicall in it.

WE ſee then, what kinde of *povertie* the povertie of Monks is: what kinde of *auſterity* their auſteritie is, hauing nothing admirable in them, nothing which may prejudice their oppoſites in a matter of ſo great importance as

is

is religion, seeing there is nothing extraordinary in them, nothing which is not common in the ordinary course of life, nothing which may not bee both paralel'd, and transcended in the most horrible superstitions.

But peradventure they are humble, contemning the world? But whence should that be coniectured? Is it from their povertie, or from the meanesse of their apparell, or from their savage kinde of life quite estranged from humane civilitie? This coniecture indeed might haue some colour and probabilitie, if their povertie (such as it is,) their habit & their strange course of life made them contemptible and despicable to the world. But povertie, baseneſſe of apparell, and stoicall incivilitie which make any other person cõtemptible, adorne a Monke, and make him honorable. Aboundance of wealth, bravery in apparell, fashionable carriage are not honourable in the world, but onely because they make him to be honoured who hath them. But if *baseneſſe* procure respect and applause, it's pride to seeme contemptible, and ambition to affect baseneſſe. He spake not like a foole, who told the Cynick Philosopher, that he saw his pride through the holes of his cloake, because he was so poorely clad, that he might be the more respected. There was not anciently any sort of men so proud as that sect of Philosophers, with their long beards, course cloakes, beggerly scrips, bare feet, like to our Capuchins now a daies. The Gentrie, and common people of those times with a kinde of emulation, outvyed one another in a superstitious respect to that *Idol* of gravity, that deceitfull

ceitfull outſide of humilitie, which inwrapped a prouder heart then the royall robe of *Alexander*. True humilitie is ſeated in the heart, and in the inmoſt cloſet of the ſoule: ſhee is not commended by any thing which may bee counterfeited: ſhee is diſcerned as well vnder the robes of *David*, as vnder the rags of *Lazarus*. But ſome will ſay, that the Monkes would bee more reſpected then they are, if they were not Monks. Let vs ſee how true this is; what ſhould we thinke of thoſe heauie, blockiſh ſpirits thruſt into a Monaſtery by their kindred, becauſe of their vnfitneſſe for any thing elſe, that they might not ſerue for a reproach to the family of which they are deſcended: is it likely theſe creatures would bee more reſpected not being Monkes? What ſhould we thinke of thoſe poore ſellowes, which if they were out of the Covent, would hardly finde wherewith to ſuſtaine nature, vnleſſe they got it by their fingers ends at ſome baſe occupation? Would theſe be more reſpected? Laſtly, what ſhould we thinke of thoſe more ſublimated wits, and ſoaring ſpirits amongſt them, to whom the Monaſtery is inſteed of a Galerie through which they may walke to a Biſhopricke, thence climbe to a Cardinalſhip, and thence oftimes iump into the Papall throne? Would theſe haue fared better out of the Monaſtery? Suppoſe all them hit not this marke, could they haue aymed better at it out of the Couent? It was a Pope who before he came to this dignity, vſed out of his auſterity a net inſteed of a bed, and now ſeeing the world to wonder at the change which he had made of his net bed into a ſether bed, anſwered, that *he had caught his*

fleſh. The Monkiſh profeſſion ſerues now adaies to heighthen & adorne the luſtre of learning, eloquence, and the like good parts, as ſhadowes in a picture grace the other colours. *Mantuan* amongſt the Poets, was but the more eſteemed becauſe hee was a Monke. Hath *Onuphrius* beene any whit the leſſe admired by his own, or leſſe eſteemed of by the learned? *Aquinas*, and *Scotus*, haue they not beene ſo much the more renowned becauſe they were Monkes?

The glory, and applauſe which *Monſieur du Bouchage* hath gotten by his Monaſticke profeſſion, haue they not equalled all the honour which he could expect from Martiall feats? Thoſe actions cannot bee true notes of humilitie wherein one ſowes a ſmall honour, for an aſſured harueſt of a greater: but thoſe wherein a man debaſeth and deiecteth himſelfe, expecting no advancement or preferment but in heauen. The praiſe alſo of this humilitie is not of men, but from God, who ſeeth it in ſecret and rewardeth it openly. Let it be proued vnto vs then, that the Monks contemne honour, and we will beleeue that they contemne the world. It is not to tread the world vnder foot, not to plead at barre, not to ſit in the chaire of ſtate, not to beare armes, not to ſerue ones King and country, to liue in idleneſſe according to the precepts of Epicurus: but not ſollicitouſly to ayme at, not to affect that honour which is wont to accompany all theſe profeſſions. The Monkiſh profeſſion cannot bring a teſtimoniall of ſuch a contempt of the world; yea on the contrary, it betrayes a great loue of it, ſeeing it is the moſt certaine and eaſie way to that honour.

nour which other men purchaſe with ſo much ſweat and anxiety. Finally they tell vs, that the Monkiſh life is Angelicall, but I would willingly know wherefore: Doe the Angells vſe to be idle during their abode vpon earth? Yea are they not *all miniſtring ſpirits ſent forth to miniſter for them who ſhall be heires of ſalvation.* Are they not buſie for the preſervation of men? But theſe Angel-Monkes, what doe they? It will bee ſaid, they ſpend much time in prayer: yea, *they devoure widdowes houſes, vnder the pretence of their long prayers*, as anciently did the Scribes & Phariſes. To pray to God, and to ſerue the world, are theſe matters which cannot ſtand together? The Patriarchs, Prophets, & Apoſtles did not they pray? And yet did they not labour day and night for the ſetting forward of the ſalvation of men? Queſtionleſſe, their charity is cold and hypocriticall who being able to doe more, ſpend it only in prayers; iuſtly deſeruing, that their prayers ſhould redeſcend vpon their owne heads turned into curſes.

CHAP. XLI.

That the profeſſion of Monkes is contrary to true pietie.

BEhold now what that ſo much admired pouerty of Monkes is come to, their humilitie, their ſo highly eſteemed imitation of Angells. But if we will but take the paines to acquaint our ſelues a little better with the myſteries

of this profeſſion, we ſhall perceiue it to be quite contrary to true pietie, that it diſhonoureth & turneth it vpſide downe: and laſtly, that the iſſue of it is to make a man a *theefe*, a *whoremonger*, a *proud Phariſee*.

Firſt of all, *theft* is manifeſt and notorious in it. For the profeſſion of Monkes bindeth them not to giue any thing to another, it hindreth the ſonne from ſuccouring the father, the daughter from relieuing the neceſſities of the mother, the rich from poſſeſſing that with which they might comfort the poore, the wiſeman from taking care of the weale-publike; the valiant man from defending his countrie, the lawes, and religion by his valour, yea it hindereth the Diuine frõ preaching: for if ſome amongſt them doe preach, it is not as they are Monkes; That licenſe was anciently granted them in the forme of a diſpenſation. In S^t *Hieromes* time the office of Monks was not to *preach*, but to *weepe*. To imploy ones ſelfe in preaching is to bid the Monkiſh life *farewell*, & to renounce it in this reſpect. And if every Monke ſhould imploy his gift and talent, as doe the ſmall number of thoſe amongſt them which preach, the Monaſteries would remaine emptie, and theſe Monks would be no longer Monks, but *ſecular* men converſing in the world and buſying themſelues for the common good of it, every one according to his abilitie, every man in his ranke & ſtation, one in pleading the cauſe of the Orphane: another in applying conuenient remedies for the prevention, or expulſion of diſeaſes: another in diſtributing almes out of his abundance: one in the exerciſe of one calling, another in another. But the Monkes

by

by their vowes quite disenable themselues for the performance of these offices. Some ancient lawes punished certaine cowards, which that they might not be pressed for the warre, got their thumbs cut off, not only for hauing vsed an inhumane cruelty towards themselues, but also for hauing cosened the Commonwealth of its due. They then make themselues culpable after the same manner, who wittingly depriue themselues of those meanes, by which they might giue a helping hand for the relieſe of the common necessities of mans life. We are not placed in this life, neither abide we in this world for our selues only, but for others also, every man for his neighbour. It is the law of nature, it's the law of God, it's the precept of the Gospell, *that we should doe good to all, and especially to those of the houshold of faith.* He then who purposely maketh himselfe vnprofitable, willingly violateth this law, shewing himselfe vnnaturall, rebellious against God, full of selfe-loue, seeking that which is his owne, and not the Lord Iesus, any farther then the lips and outward profession.

But which is yet more intolerable, they make themselues not only vnprofitable, but also burdensome; they liue vpon other mens labours, they depriue those who are poore indeed of their relieſe, intercepting that which might and ought to be giuen them. They think it a more blessed thing to receiue, then to giue quite contrary to the iudgement of our Saviour. They labour not, and yet they thinke themselues worthie to liue and be maintained, notwithstanding the speech of the Apostle, *he which worketh not, let him not eat.*

They ſay that their prayers are their taskes, & their oraiſons their buſineſſe. But S^t *Auſtin* in his booke *de opere Monach:* where he hath taken vpon him to proue that every Monke which liues vpon almes and gifts is guiltie of theft, hath amply refuted theſe flim-flamms: ſhewing that the ſpirituall ſervice of God, doth not hinder vs *from*, but incourage vs *to* labour. The Grecians account him not a true Monke, who is chargeable to others. The Abyſſin Monkes follow the ſame law. And indeed though the Monkiſh profeſſion be ancient enough in the Church, yet the idleneſſe of Monks, and their begging is but new. In S^t *Auſtens* time ſome beganne in fauour of them to alleage the example of the birds of the fields, of whom the Lord ſaith that they neither ſow nor reap. But that good father anſwereth them as they deſerued, telling them that hee was of opinion that they might goe as the birds doe, to feed themſelues in the fields, without bringing any thing home with them, and that it would bee good if they had wings, that they might be affrighted away like ſtares [birds] & not be apprehended as theeues.

Aug. de oper. Monach. c. 26.

Concerning the ſecond point, the Monkiſh life doth not quench, but nouriſh, doth not caſt water but oyle vpon the fire of concupiſcence. An honeſt liberty of marrying, when one will, if a man be not altogether graceleſſe, eaſily ſpends and exhales this paſſion, and ſuffereth it not to breake out into flames; whereas the conſtraint by vow, taketh away all hopes of vent, and ſhutteth it vp within vs. There is no man leſſe troubled with hunger, then he who hopes that he may eat whē he pleaſeth, he who deſpaireth of it, betaketh himſelfe

to

to his owne fleſh, and as the Prophet ſpeaketh, eateth even his owne arme. Now this is not ſpoken with a purpoſe to diſcouer the ſecrets of the Couent, but only to giue a ſecret glaunce at that which all the world knoweth of it.

But what? Can their faſtings, and ſcourgings afford them no remedy? Yes if they would in due proportion faſt continually, if they would faſt ſimply and abſolutely; otherwiſe for him which hath not the gift of continence to faſt by ſtarts, and laſh himſelfe by fits, this is but to ſtirre his diſeaſe inſteed of remouing it, and to anger his ſore, inſteed of healing it? There are diſeaſes which are nouriſhed by gentle, lenitiue remedies. The *anodins* (ſuch medicines as caſt the ſicke into a ſleep) take away the paine for a time: but they either kill the perſõ out right, or elſe the paine returneth with the greater violence, as if it had gone backward for a time, that it might come forward with a doubled furie. Witneſſe S^t *Hierome* himſelfe, *my countenance (ſaith he) was wan by reaſon of my faſting, and my fleſh, was dead before my ſelfe, and yet my ſpirit boyled within me with the heat of my deſires.* Did ſo holy and deuout a man out of I knowe not what humilitie publikely diuulge ſo baſe and ſcandalous a lye of himſelfe? No, no. He ſpake the truth, and thereby (how highly ſoeuer he hath extolled virginitie) vnwittingly confeſſeth, that for concupiſcence which is not moderated by the gift and particular grace of continence, there remaineth only that remedy ſet downe by the Apoſtle, *that for auoiding fornication, every man ſhould haue his owne wife, and every woman her owne husband.*

Hieron. ad Euſt. de cuſtod. Virg. tom. 2.

True

True virginitie is radically in the ſoule, if it bee not there principally, it cannot be in the body, and if it be there, it will transfuſe it ſelfe thence into the body, whether it be in wedlocke, or in a ſingle life. Imagine we that S^t *Peter* married (as the moſt ancient teſtifie of him) was leſſe acceptable to God, then S^t *Paul* vnmarried? God meaſureth not men but by piety, where he findeth that equall, he is equally pleaſed with it, be it in married, or vnmarried perſons.

Ignat. in epiſt. ad Philadelph. & id exerc. 3. Vedel. cap. 12.

What then? ſhall the ſingle life haue no prerogatiue? Yes queſtionleſſe, if it conduce more to pietie, then marriage; bnt if it faile in this point it's much inferiour to marriage. Now it alwaies fayleth of that in them who haue not the gift of it. *There are ſome* (ſaith our Saviour) *which make themſelues Eunuches for the kingdome of heaven; but all men cannot receiue this ſaying, ſaue they to whom it is given.* Which is clearely expounded vnto vs by S^t *Paul*, telling vs that he could wiſh indeed, that all had the gift of continence as well as he, but that every man hath his proper gift, one in one kinde, another in another. To him then, who hath receiued this gift after the ſame maner as S^t *Paul* had receiued it, his ſingle life doubtleſſe will be farre more advantagious then marriage, becauſe that to him who is thus qualified, virginitie is a helpe for piety, marriage would bee but an incumbrance. But to him who hath not receiued that gift in that manner, his ſingle life would be but a ſnare and a trap: for by reaſon of his ſingle life he would *burne*, & the Apoſtle tells vs that *it is better to marry, then to burne.* As then marriage ſerues but for an hindrance

Mat. 19. 10. 11. 12. 1. Cor. 7. 7.

and

and diſturbance to him, who hath the gift that S^t. Paul had, to wit, the gift of continence: ſo the ſingle life ſerueth but for an encumbrance and temptation, the danger of which is vnauoidable, and deadly, to him who hath not receiued the gift of containing himſelfe. Wee worthily eſteeme of the ſingle life of thoſe whome God calleth to it, but wee ſay that no man is called vnto it, who is forced to burne in it.

Wherefore then (ſay they) ſee wee not this ſingle life more common amongſt you? Heere wee could tell them, that they ſhould diſpute againſt our doctrine, not againſt our manners; that faults in manners ought not to be thruſt vpon the doctrine, if the doctrine condemneth them; that our doctrine approueth not their doeings, who being able to containe themſelues are married, vnleſſe they are driuen vnto it by ſome other vrgent neceſſity. But wee will anſwere directly, that the gift continence being rare wee are not to wonder if the ſingle life which preſuppoſeth this gift be leſſe frequent, but rather to admire the wiſdome of the Apoſtle, who hauing ſet before vs the conueniences of a ſingle life and the inconueniences of mariage, profeſſeth that it is not to *enſnare* vs. Now if wee are not fitly qualified for a ſingle life, it is vndoubtedly to enſnare our ſelues, if wee chuſe rather to burne in a ſingle life, then to *quench* the fire by marriage. The thouſands, and wee dare ſay millions of Martyrs both in the Primitiue Church, and in our owne times, giue a ſufficient teſtimonie that wee entertaine and embrace not marriage, but ſo farre as it fitteth vs for

our calling. In how baſe and diſpitefull a manner ſoeuer men calumniate it, which of our Martyrs was ever held back by the conſideration of the ſweetneſſe of his marriage, by the naturall affection towards his children, by the cares of the world, from ſealing the Goſpell with his blood? They might all haue liued, and many of them might haue liued in all outward content, either for honours or pleaſures, yet notwithſtanding all this, they preferred death before life, torments before pleaſures, the ignominy & ſhame, before the honour and applauſe of the world. Let our enemies be our Iudges, is not ſuch a kind of death more admirable then the ſingle life of Monkes? is it not a ſure token of a more magnanimous ſpirit, of a more feruent zeale, of a more fixed hope, of a more vehement loue, of a more liuely faith, thē the ſingle life of theſe Votaries; vnchaſt for the moſt part, and chaſt onely by conſtraint. But let us returne to our purpoſe. As the Monkiſh life tends to make him who addicteth himſelfe to it, a *theefe* and a *whoremonger*, vnleſſe he hath receiued the gift requiſite for a ſingle life: ſo in the third place, it is a thing which puffeth a man vp with a wonderfull preſumption of himſelfe. I know the Monkes make great profeſſion of humility, but how can he be humble who thinketh himſelfe able, who vndertaketh to merite, and beleeueth that he doth merite? True humility is for a man to thinke himſelfe vnworthy, to ſomuch as looke vp vnto heauen: theſe Voraries preſume to merite it.

Moreouer true humility is for vs to thinke that when wee haue done all, wee are but vnprofitable ſeruants;

uants; theſe Monkiſh Saints, beleeue that they doe workes of ſupererogation, and that they merit for others alſo. What pride is this, or what blaſphemie? God himſelfe commandeth vs to loue him with all our heart, with all our mind, with all our ſtrength: They make profeſſion of doing a great deale more then he commandeth vs.

In what *mood* ſoeuer God ſpeaketh, it is *imperatiue*, after what faſhion ſoever he ſpeaketh, he cannot but command: ſee in the meane time the monſtrous pride of theſe Monkes: There are (ſay they) ſome counſells which God giueth, to obey which man is not bound vnleſſe himſelfe pleaſe, his owne vow alone bindeth him to obedience. Who can in conſcience thinke thus of the Counſells of God without a proud exaltation of himſelfe againſt him? was this the ayme of the Lord? is this the fruit of his familiar mildneſſe? when he commands in counſelling, and counſells in commanding, deales he ſo courteouſly with vs to the end that man ſhould miſtake him for his companion? that he ſhould miſconſtrue his commandements, and allow them onely the *faint emphaſis* of counſells which a friend giues to a friend without any ſtronger tie of obſeruing thē. The entreaties of our ſuperiours are commandes, if wee either ſpeake, or thinke of them otherwiſe, wee ceaſe in effect to acknowledge them for our Superiours, we proudly exalt our ſelues againſt them. And what may wee then thinke of theſe profeſſors of humility, who allow not God that in matter of religion, which they owe to men in matter of ciuility. Queſtionleſſe this

proueth them not onely proud, but alſo both ſacrilegious and blaſphemous perſons.

Theſe things being ſo, how commeth it to paſſe, that ſuch groſſe impiety ſhould ſerue for a pretence to iuſtify that religion, of the which it maketh profeſſiō? Yea ſeing that it is ſo farre frō being what it ſeemed to be at the firſt view, that it is indeede the quite contrary, as wee ſuppoſe wee haue proued, let it ſerue rather to accuſe, yea to condemne that religion, of which it's ſaid to be the excellency and perfection.

The Concluſion.

WE haue at length examined in order, all thoſe preiudices and pretences which they of the Romiſh Church haue inuented, to hinder our cauſe from being throughly & exactly examined. It was the onely ſcope of this treatiſe to ſhew that all thoſe allegations 1 of the *Magnificence* 2 *Vnity*, 3 *Antiquity*, 4 *Stability*, 5 *Continuatiō* 6 *Succeſſion*, 7 *the ſubſtance of truth*, 8 *the holineſſe* pretended to be in the Church of Rome, are but friuolous pretences, deuiſed to hinder an exquiſite and ſolide enquirie of the *truth*. If wee haue attained to this ſcope, its all wee could deſire: the indifferent Reader ſhall iudge of it. For my owne part, it ſufficeth me that my conſcience beareth me witneſſe, that I haue proceeded in it without *vainglory*, without *ſtomack*, in all ſincerity, as ſpeaking rather before God, then before men. This maketh me hope for his bleſſing vpon my paines ſo much the more, as he is iealous of his truth,

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at the clearing of which I haue wholy aimed. Wherefore I humbly entreat him, by his ſpirit, to ſupply all my defects, and notwithſtanding my infirmities, not to faile to accompliſh his power by weake meanes, whether it be in confirming thoſe, whome he hath already called to the communion of his grace, or whether it be in awaking others out of their ſecurity, to the end that they may ſeeke his truth, and in ſeeking it may find it, and in it euerlaſting life through *Ieſus Chriſt our Lord*, to whom with the Father, & the Holie Spirit be honour and glory eternally,

Amen.

FINIS

Faults eſcaped in ſome copies.

PAg. 7. lin. 18. *for braue, read, ſome braue.* Pag. 8. *line* 21. *for ſuperſtition, ſuperſtition floriſhed.* P. 11. *lin.* 29. *for accompany, for the moſt part accompany.* 28. 17. *for woon, wondred.* 31. 27. *for liberally, literally.* 132. 1. *for being true, being no true* Pag. 108. *referre the citation out of Cyzicenus to that which followeth about Heſius, and at it read Athanaſ.* 2. *Apol.* Diuers other petty faults there are, ſuch as cannot wrong an intelligent Reader.